Discourses of a Living Master

Ram Singh

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1

Meditation Talk
01 Aug 2022 – Morning

Keep Your Mind Engaged In Your Simran All The Time – Simran Will Get You To Your Destination

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Today is the first day of this meditation program. All of you have gathered here, and all of you have taken time to come here, from your precious time at your respective places.

I will pray to the feet of Baba Ji* that He showers His Grace on all of you so that your spiritual path opens up and that you gain spiritually.

* *Somanath Baba Ji*

I hope that all of you spend this time, this precious time, that you have taken out, in doing Simran, because Simran is the most important step on this spiritual path. We have to perfect our Simran.

When we initially start doing our Simran, the first Simran is done by our tongue within. And, gradually, that Simran has to get perfected and the mind has to start doing the Simran. And when the mind starts doing the Simran continuously, that is called 'ajapa', or 'ceaseless Simran'.

So, when your Simran is perfected like that, where your mind is continuously doing Simran, and even if you are talking to somebody or doing some work, the mind is continuously engrossed in doing its Simran, that is when the mind becomes pure and your spiritual journey within begins.

The mind acts like the devil. It does not allow us to do our Simran and it is continuously busy in the simran of the outside world. And it dissuades us from doing the Simran within.

So, Baba Ji also says that you should fight with this mind, this devil mind. And you should fight like a warrior and be persistant and consistant at that. And you will definitely be able to prevail on your mind.

* * *

Sawan Singh Ji Maharaj used to work in the military and he used to carry out civil works for the military. And that required him to travel quite long distances. And he

was very busy and he would get tired. But, despite that, when he would come home, and when the rest of the family would go to sleep, he would sit for his meditation. So, he would feel tired and, often, he would feel very sleepy while doing these meditations. So, he wrote a letter to his Master, Jaimal Singh Ji Maharaj, and he requested that this work is very difficult and onerous and he is unable to give good quality time for meditation. So, he requested that he be allowed to give resignation to his military job, and then he would reside in the ashram. And, that way, he would be able to give a lot of time for the meditation.

So, Jaimal Singh Ji Maharaj wrote back to him, and He told him, "Son, if you do like this, then you will have to take another life to redeem those karmas. Because your karmas are going to be redeemed in this manner only. So, you will have to, otherwise, come again to redeem these karmas."

So, he then gave up the thought of resigning from his job. And he made a bairagan. It is a wooden structure where it is built to the size of the body. And, in that, one stands erect, and it supports the body for standing, with the hands kept out. And he would tie his hair to a place above. Now, whenever he would fall asleep, or he would nod in his sleep, then that string would pull his hair and he would, again, become conscious. And that way, little by little, that Simran kept developing when he stood in that position and did his meditation.

So, that way, he perfected his Simran and his meditation. Because, some place, we have to prevail on our mind. We have to be resolved to do our work of doing Simran. And then, once we undertake that, then the mind also gets in our control.

Even Sant Ji used to often say, "Do your Simran, because Simran will get you to your destination. It is the Simran that brings us out of our nine doors and to the Tenth Door."

So, therefore, I hope that when you do seva here also, you should focus your mind on doing Simran. And if you do Simran while you're doing your seva, then the reward you get from your Satguru is a rupee for a rupee.

Therefore, do your Simran at all times — when you're walking, when you're eating food, when you're doing other things, keep your mind engaged in your Simran all the time.

* * *

So, the time is good. It is morning time. We have woken up and the mind is fresh at this time. A fresh mind is a quiet mind and that is good for meditation. So, let us make the most of this opportunity and sit for our meditation.

2

Meditation Talk
01 Aug 2022 – Afternoon

Like The Simran Cleanses The Mind, The Contemplation Of The Master Cleanses The Soul

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Swami Ji Maharaj, in His Bani, has written, "You should contemplate on the form of the Master. Without that, you have no salvation."

Just as Simran is very important for us to do, likewise, we should also contemplate on the form of the Master at the Eye Center. Like the Simran cleanses the mind, the contemplation of the Master cleanses the soul.

Today, our mind is outwardly focused. So, Masters give us the Five Words. And it is important for us to do the Simran of those Five Words to gather that and focus that attention within. But we should remember that we should not try to look and contemplate on an image or a photograph of the Master. Because our Masters have left Their physical bodies and it has been quite some time since we last physically met Them or saw Them. But we should not resort to looking at the pictures and trying to contemplate on Their form from those pictures because photographs are inanimate, and when we contemplate on those, then those pictures are not going to be able to help us within. We should only contemplate on that form or that look that we have had of the Master when we have had His Darshan, or during Satsang, or whenever we have met Him in person.

So, if that image is blurred or we are not able to clearly contemplate on that form of the Master, we should not get worried. Because the Master, when He has initiated us, He is sitting in His astral form within. And even if we are not able to visualize Him well, we should just focus at the middle of that darkness and continue to do our Simran.

So, we should continue to do that, and as we do our Simran, our contemplation will become clearer, our mind will become purer, and then we will be able to visualize Him.

We must remember that the Masters are immortal. They are connected to God Almighty and They have merely left Their physical bodies, but They are always with us.

So, we should never think that our Masters have passed away, They have left us. We should always think that the Master is forever with us. He's residing within us.

When the Masters initiate a disciple, the account of his karmas are assumed by that Master. And at the time of the death of that disciple, the Master will Himself come for the salvation of that disciple.

So, we should not, therefore, feel depressed or dejected that the Masters have left us. They have left Their physical form and They are no longer with us. We should always remember that the Masters are very much within us.

When the Masters leave Their physical form, They go and reside at the Brahm. And from there, They take care of the souls, They take care of all the souls from there.

It is not a problem if we go to other Living Masters because, when we go in the company of any Master, with the Darshan of a True Living Master, our deeds are redeemed. We are again motivated to do our meditation and our practices and we progress on our spiritual path. So, we should take the benefit of that. But it is our own Masters Who have initiated us Who have assumed our responsibility, and They will be giving us the salvation.

When a time elapses from the time that our Masters have left us in Their physical form, we have a reduction in our faith, in our love for our Master. And when we go to other Living Masters, then They again motivate us. They again make that love, They bring that love within us, they bring that faith within us. And that helps us and motivates us to tread on our spiritual path.

So, we should do the contemplation of our Masters and we should do our Simran when we sit for our meditation.

It is equally important for us to do our Bhajan, which is the practice of listening to the Sound Current. So, when we close our ears and we try to listen to the Sound Current within, we should continue to do those practices.

Our soul has two faculties. It has the faculty of listening and it has the faculty of seeing. Now, because of the sleep of ignorance that we are all in, both these faculties are not active. By doing our meditation and by doing our Bhajan, we are trying to activate these faculties of the soul.

So, we should spend at least two, two and a half hours in our meditation and try to do at least about twenty minutes in the practice of the Bhajan. When we do this, we will get the benefit of our practices.

* * *

So, the atmosphere is good and we should make the most of it. Let us close our eyes and sit for meditation.

3

SATSANG
01 Aug 2022 – Afternoon

Saints Try To Awaken People Like You And Me — But We Are Sleeping On Our Spiritual Journey

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The paathi is singing from the Bani of Sant Kabir Sahib...

Raju sings at 00:00:10

This is the Bani of Param Sant Satguru Kabir Sahib. Kabir Sahib, in His Bani, like all the Saints in Their Banis, try to awaken people like you and me because we are awake towards all the worldly matters, duties, and other things. But we are sleeping on our spiritual journey. God Almighty has given this very special opportunity. He has created this special human lifeform for us to get free from this ocean of life and death. And we can tread on this spiritual journey only in this lifeform and not in any other lifeforms. He has made this human form in a very special way. Whatever is there outside, everything is contained within the human body. And He has kept His entire kingdom within this human lifeform. And He is, Himself, also residing inside, in this human lifeform.

Rishis and munis, sages, they have called this lifeform as 'a lifeform where one transcends from being a human to God Almighty'. So, when we have this lifeform and we have this opportunity, if we ignore the spiritual path and we do everything, however important that may seem, we have wasted this very special opportunity. Because the world that we hold so dearly, when our time to depart comes, at that time, we have to leave everything. We have to leave this world behind. And that is the time that we are very disappointed in how we have to leave all of these things behind.

So, God Almighty has given this very precious and rare opportunity for us to get salvation and go and meet God Almighty and get free from this burden and pain of life and death.

Raju sings at 00:05:45

Kabir Sahib awakens the soul. The soul is in such deep slumber that, in this life, it is not even aware of the true purpose of life. And everyone is in this false belief, in this duality created by Kal and Maya, that they are here for enjoying their existence for the luxuries, for enjoying the luxuries of life, and other outwardly things. So, Kabir Sahib awakens and tells the soul, "This is not the purpose of having come here."

So, He says, "The human being, the jiva, has completely forgotten about the purpose." And He says, "He spends this very short life in four parts. The first part is where the child is born, infancy, where it just starts learning; and then, there is childhood, where the jiva spends time in education; and the third part is where he's an adult, and he spends that time in his married life and with his spouse or in various pursuits; and then, there is the old age." So, "All these four parts of life," He has said, "is 'four days'; they get over very soon."

The fourth stage especially, the stage of old age, that is where the jiva has gone through all the other prevous stages and there is a time to redeem a lot of his karmas and all these come in the form of illnesses and other ailments. And that is a very difficult part of life.

That is a time when the lifespan is very short and there a lot of karmas that have been built up. And a lot of karmas have to be redeemed in that short lifespan. So, the jiva goes through a lot of hardship during that time in the form of a lot of health problems and other problems.

So, if we follow all the instructions of our Satguru and spend two hours every day in our meditation, then we will see that, during this very difficult period of our lives, we will be able to go smoothly through that difficult period. But we have to spend that time to do our Bhajan Simran for two hours daily.

Raju sings at 00:12:36

Kabir Sahib says, "During this old age, the jiva suffers because he has a cough and he has a lot of ailments, and he has a lot of other difficulties that he is going through." So, this part of life goes in a very difficult way.

So, when we do our meditation, we are redeeming our Kriyaman karmas. These are the karmas that we have incurred in this current lifetime. So, by doing our meditation, we reduce the load of these karmas.

* * *

In this regard, Sant Ji used to relate a story. This is of the time of Jaimal Singh Ji Maharaj. He had a disciple and, in the village of that disciple, there was this Moti Ram Tailor. And Jaimal Singh Ji Maharaj's disciple was very keen that Moti Ram Tailor* should be initiated. Because, if he was initiated, he was a very well-to-do person in that local area. So, that would have a good effect on the other people also. So, he was very keen that Jaimal Singh Ji Maharaj initiate that Moti Ram Tailor...

**There is a correction here, the disciple's name was Moti Ram Tailor and the wealthy man was another person named Hukam Singh*

Sorry, the disciple's name was Moti Ram Tailor and the disciples were very few. So, Jaimal Singh Ji Maharaj had a program of spending a month there in giving Satsangs.

So, Moti Ram Tailor wanted to get initiation to this other person. So, he was requesting for Naam to be given to this person. And Jaimal Singh Ji Maharaj said, "You can ask the other things, but don't ask me to give initiation to him."

So, Jaimal Singh Ji Maharaj advised Moti Ram Tailor that this other person — his name was Hukam Singh — that he should not be initiated and that Moti Ram Tailor should not keep insisting.

But Moti Ram Tailor kept requesting again and again. And finally, Jaimal Singh Ji Maharaj said, "If you are insisting so much, then I have come here for giving Satsang for one month. If I give initiation to him, then I will cut short this program and I will leave for my ashram immediately."

But Moti Ram Tailor kept insisting and he said, "Okay, if the program is cut short, then we will come to the ashram and take Your Darshan. But we request You to give initiation to Hukam Singh."

So, Jaimal Singh Ji Maharaj told him, "Okay, then you pack all the bags and keep them ready in the horse cart. And as soon as I initiate Hukam Singh, I will not wait here. I will leave for Beas immediately."

Because Moti Ram Tailor insisted, Jaimal Singh Ji Maharaj gave initiation to Hukam Singh and the karmas that Hukam Singh had were very, very bad and he was destined to spend eight lives in hell, sitting on a hot plate.

So, as soon as Hukam Singh was initiated, Jaimal Singh Ji Maharaj left the place and went back to Beas.

When He went back to Beas, He instructed all the sevadars there that nobody should disturb Him for one week, that He was going to be unwell, but He said that nobody needs to come inside the room and He will would take care of Himself during that one week.

So, that one week, He fell very sick. He had very, very high fever, and it was such that even the room was very heated up because of His fever. And there were hot waves coming from Him and He was suffering during this period.

Bibi Rukko, who was doing the seva of Jaimal Singh Ji Maharaj, she was very worried because Maharaj was inside and He was unwell. And none of the sevadars were being able to attend. So, gradually, this news reached Sawan Singh Ji Maharaj also.

So, Sawan Singh Ji Maharaj took leave and he went to meet and take Darshan of Jaimal Singh Ji Maharaj. When he went there, he saw that the door was locked and no one was being allowed to get inside. But then, on the eighth day, Jaimal Singh Ji Maharaj allowed Sawan Singh Ji Maharaj to come inside.

So, when Sawan Singh Ji Maharaj went there, he bowed down to Jaimal Singh Ji Maharaj and asked Him as to what was the reason for this suffering of His?

So, Jaimal Singh Ji Maharaj told him, “Don't ask me. This is not something to be told.”

But Sawan Singh Ji Maharaj insisted and he prayed to Jaimal Singh Ji Maharaj to tell him the reason.

So, Jaimal Singh Ji Maharaj told him, “I will tell you, provided you do not disclose this as long as I am in this physical lifeform.”

So, Sawan Singh Ji Maharaj promised Him that he would not disclose to anybody as long as Jaimal Singh Ji Maharaj was in His physical form. So, he requested Jaimal Singh Ji Maharaj to tell him.

So, Jaimal Singh Ji Maharaj told him, “Look, I had to go to this village for Satsang for a month, but then Moti Ram Tailor there insisted that I give initiation to Hukam Singh. Now, Hukam Singh was not destined to be initiated and, therefore, on being insisted so much, and because Moti Ram Tailor was stubborn about it, I relented and I gave initiation to Hukam Singh. Now, Hukam Singh was destined to go to hell and spend seven lives. And those seven lives, he was supposed to be tortured sitting on a hot plate and I redeemed that very heavy burden of karmas of Hukam Singh. And each day was equal to a life in hell. And I have redeemed those karmas over the last seven days where I have not had water or food. So, that is how I have redeemed the karmas of Hukam Singh. And I have gone through this suffering for that redemption of those karmas."

So, when Jaimal Singh Ji was there, Sawan Singh Ji was discreet about it. He never mentioned this. But after Jaimal Singh Ji Maharaj left his body, Sawan Singh Ji Maharaj used to mention this. He used to say this a number of times. He related this story a number of times.

So, that is how Masters assume the karmas — the very heavy karmas of their initiates. And they take this burden of karmas and they wash it in the Mansarovar.

The burden of the Pralabdh karmas, that the disciple has to go through and redeem because the life is cast on those Pralabdh karmas. So, the Masters do not disturb those karmas. But the Kriyaman karmas, which are the deeds that the disciple incurs during his lifespan, those are the deeds that the disciple can redeem by doing Simran and Bhajan.

Raju sings at 00:31:35

Kabir Sahib gives an example of how we are going about our lives. It is like the musk deer. The musk deer has musk within itself, but this fragrance of the musk, it doesn't know that it is emanating from itself. Instead, it searches at different places to try to find out where that fragrance is coming from.

Like that, God Almighty is residing within us, but then the people, the jivas, try to search for that God Almighty outside in the mountains, in the caves, in the pilgrimages, and in other forms of worship.

At the time of meditation, that is what the Masters explain as to how we go within this temple that has been created by God — this temple, our body, our human body — how we go within and then, how we manifest God Almighty within. That is what is explained at the time of initiation.

God Almighty is within this human form and whoever has manifested God Almighty has done so by going within. Nobody has been able to manifest God Almighty outside. And in the future also, nobody will be able to do so.

So, like the flower has a fragrance, or the musk deer has the fragrance of musk within itself, or like there is clarified butter in milk but, without effort, one is not able to get the benefit of that. One is not able to get it. So, the path to do that is contained within this human lifeform where, with the Teachings of the Masters, we leave the nine doors and come to the Tenth Door. And with the Grace of the Master, we are able to see for ourselves our soul and Jyoti within.

Raju sings at 00:36:39

So, Kabir Sahib says that, "Despite God Almighty being within, every human being, every human form, why is it that a human doesn't manifest God Almighty? And why is it such a rare thing? That is because they have not met an attained Satguru. They have not met a true Satguru Who shows them the Path." Because, outwardly, there are many gurus who teach different things — from Ashtanga Yoga to austerities, different types of austerities, or people go to pilgrimages or undertake fasting and do such other things. But all these are the outwardly and it is only a true Satguru Who shows the real Path to go within and manifest God Almighty.

Raju sings at 00:38:42

He explains, "We spend our lifetime on the attachments in our different relations, but when the time of death comes and the angels of death come, then none of these relations and these attachments help us. They all go on one side, and then, nobody is there to help us." All the relations that we have in our life, all these are but for a few days and all these are cast as per our karmas, as per our load of karmas. And all the give-and-take has to take place according to the karmas. Once that give-and-take gets over, then that relation ceases.

Raju sings at 00:40:50

Kabir Sahib says, "Therefore, with whatever breaths you have, spend those in the remembrance of Naam of God Almighty. Because, at the time of death, it is this Naam and God Almighty and your Satguru Who will come and help you."

Raju sings at 00:42:01

Kabir Sahib says, “If you want to get your salvation and you want to make use of this opportunity, then you should save yourself from the weaknesses of the mind created by Kal and Maya, which are your last attachments — greed, ego – you should save yourself from these weaknesses, from these burdens.” Because, in everyone's life, one or more of these become dominant and they take away this very precious opportunity. It is these — and the pursuit of these — that takes the jiva back again and again into this ocean of life and death and makes the jiva sad.

Raju you sings at 00:44:09

Kabir Sahib addresses us as 'sadhu', and He says, “You should refrain from being pulled by these weaknesses of attachment, greed, anger, and lust.”

Raju sings at 00:45:24

Kabir Sahib, in this Bani, says, “The path of devotion is a very fine path and it is the ultimate in the various forms of worship one adopts.” So, that way, there are many forms of worship; which are Ashtanga Yoga, or going to pilgrimages, or fasting, or doing various kinds of austerities, and several other forms of worship. But the highest form of worship is of devotion and it is a very fine path.

And this Path does not require us to adorn saffron clothes or different types of clothes, or go in the mountains, or caves, or leave the comfort of our homes. This path is something that can be followed within our very homes and within our current surroundings.

So, He directs us as to how should be our way of life on this path of devotion.

Raju sings and 00:48:00

Kabir Sahib says, “On this Path, one should not have desires and one should not have sacrifices. One should surrender to what God Almighty has given us. And within what has been given to us, we should follow this path of devotion."

So, on this Path, we don't have to sacrifice things given to us or what is with us. We don't have to sacrifice that. And, at the same time, we should not carry desires for things which are beyond what have been given to us. But with whatever we have been given by God Almighty, we should surrender in His Will and be happy and intoxicated in the Naam in our lives.

Raju sings at 00:49:54

He says, “You should continuously be lost in the intoxication and love of your Master, at the feet of your Master. And take all the opportunities to listen to the Satsangs of

Sadhs, of Saints. And when you do this and you do your Bhajan, you will definitely get to tread on this path of devotion and to move forward on your spiritual journey."

And when we listen to Satsangs, we have to imbibe what is said there and bring that into our life. Because if we don't do that and just listen to Satsangs, then we are left where we are.

When we listen to the Satsangs and try to bring that into our life, we follow those instructions given by the Master in our life, in whatever way we are living, then Hand of Mercy of the Satguru is always on us. And He helps us in our life also.

Raju sings at 00:52:30

When we listen to the Satsangs and we follow the instructions of the Masters, we do our Bhajan Simran regularly, then the soul, the attention of the soul, starts withdrawing from the nine doors and comes to the Tenth Door. And at the Tenth Door, we see ourselves and, with the Grace of the Master Who is there at the Tenth Door, He also manifests the Jyoti within and the Holy Sound Current within and we then are able to successfully move on this path of spirituality.

With the Grace of the Satguru, even if we get a moment of listening to the Holy Sound Current then, not only this life – the karmas of this life – but the karmas of tens of millions of our previous lives are all redeemed. And the mind becomes very pure, like a glass.

The Holy Sound Current is very, very pure. And when the mind comes in connection with the Holy Current, the mind and soul also become very pure.

Raju sings at 00:55:01

He says, "The state of our soul, our mind, become like that of fish in water, because if the fish is removed from the water, then it cannot sustain itself. It cannot live." Like that, when the soul and mind come in connection with the Holy Sound Current, they do not want to leave that. And when the Radiant Form of the Satguru, the Master, is manifested within, then at His feet, all our karmas are redeemed.

Raju sings at 00:56:41

He says, "Once the mind gets connected with the Holy Sound Current, the ego, which is the biggest weakness of the mind – which is there for eons with the mind — that ego is destroyed." And it is like when we take oil from the sunflower seed, we extract oil, and the rest of the material does not have any oil. It is of no value. That is taken aside and pure oil is extracted.

Or like in peanuts, when we extract, the pure oil comes out, and the rest of the outside shell etc. is taken out. Like that, the ego is extracted. The ego is wasted out and the mind becomes pure.

So, where we had the weaknesses of lust, greed, attachment, anger, ego, there — these are replaced by contentment, by love of the Master, by compassion, and all the other such virtues which we assume.

Raju sings at 00:59:33

He says, "To tread on this path of devotion, do not bother about your ego. Do not get curtailed by your ego. Sacrifice that. Because that is the biggest impediment on this path of spirituality."

In this whole Bani, Kabir Sahib has explained the essence of devotion. So, we should listen to our Masters, because They say all this for our benefit. And if we are not able to imbibe what They say and bring it into our life, then we will not be able to realize the truth and we will be left adrift.

So, we are going about our lives, we are not listening to what is being said by the Masters. And we are going about in our routine followed by the weaknesses of the mind. And, as a result, the life comes to an end. And what is eventually left with us is only repentance.

So, what is required is that, whenever we get time, we should spend that in doing Simran. In whatever work we are doing, we should try to do more and more Simran so that we are able to tread on this Path.

Raju sings at 01:03:10

Radhaswami.

4

Meditation Talk
02 Aug 2022 – Morning

If We Want Success, Then We Have To Be Consistent And We Should Sit Every Day

During the time of Sawan Singh Ji Maharaj, there were two disciples who had manifested the Radiant Form of the Master within and they would sit for meditation for three hours every day before going to work. As long as the Radiant Form of the Master would not give Darshan, they would continue to do their meditation. And they would not even go to their fields to water their crop. Sometimes, the Masters also test Their disciples.

So, one such day, when both of them were sitting in their meditation, even after sitting for almost three hours, they did not get the Darshan of their Master within. Their names were Machar and Ramdita. And, when they got up, Machar asked Ramdita whether he had got the Darshan of the Satguru? And Ramdita said, "No." And, likewise, even Machar had not got the Darshan.

So, that was the day when water was being let in the canal to water their fields and they had a crop of maize. They said, "If we do not attend to that water, then the crops will dry. Because the next date for getting the water was only after one week.

So, Machar told Ramdita, "If we do not go in the fields, then the crop will dry." Machar replied, "We should get the Darshan of our Beloved Master and let us sit again in the meditation. If we are not able to go to the fields, so be it. That is the Satguru's crop and let it dry. But we should sit for meditation."

So, they continued to sit in meditation, and after about three hours, they got the Darshan of their Satguru. And after that only, they went into their fields and watered their crop.

So, like that, if we have love and devotion and faith in our Master, then our Master is not far away. He is very much within us. And He gives His Grace — He showers His Grace on us.

Therefore, all of us should sit in our meditation with full love and affection towards the Master. As long as we do not develop that love for our Master, we will not be able to get progress on that path of devotion.

So, we have to inculcate a habit of sitting every day — without fail. We should make it a part of our timetable that, first thing, we should sit for meditation. Many times, we sit for a few days, and then leave it — leave meditation — for a few days. That should not happen. If we want success, then we have to be consistent and we should sit every day.

Like we go to our work or we go about our duties, nobody reminds us every day, we just go about doing our duty. Like that, we should sit for meditation also every day. It should be a part of our routine. The Master is sitting within and He is observing. And it gives Him pleasure when we sit for meditation. Though we are doing our own job by sitting in meditation, it nevertheless gives Him a lot of pleasure and He showers His Grace.

This is a priceless opportunity that has been given to us — this life — and so long as we have time and we are in this life, we should make the most of the purpose for which we have been given this time. Otherwise, this life is a waste.

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The atmosphere is nice and quiet. We should make the most of it. Let us close our eyes and do our meditation.

5

Meditation Talk
02 Aug 2022 – Afternoon

For The Gurumukhs, Their Master Is Everything And They Are Willing To Leave The Whole World Behind

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Baba Ji*, in His Bani, has written about His love for His Satguru, for His Master, because all the Saints have limitless love for Their Masters.

**Somanath Baba Ji*

Saints have a very different lifestyle. Once They have surrendered to Their Masters, They do not come back like other worldly people into the desires for worldly matters. They have a different life.

They have love and respect for Their Masters. For Them, Their Master is everything. And They treat Their Master even above God Almighty. All the Saints have referred to Their Masters as even being above God Almighty.

Kabir Sahib, also in His Bani, has said that once, when he was in meditation, both his Master and God Almighty came together in his vision. And the question to him was as to Whom should he bow down first? So, after thinking, he bowed down at the feet of his Master, and he said, "I sacrifice everything at the feet of my Master — all my wealth, my physical being, and my ego — everything I surrender at the feet of my Master."

So, you will find in all the Saints, They have infinite love for Their Masters, infinite faith in Their Masters. And Their love is always reflected in Their Bani.

Sant Ajaib Singh Ji also, when He retired from the army, his savings, he invested in making his house and a farm at Kunichuk. So, there is a two-story building there also, which he had made and he would do his farming. And he would take his bicycle and go from village to village spreading the knowledge and giving his Satsangs.

Once, on a hot summer day, he had taken off his tuban and he was sitting in shade because it was quite hot. And it so happened that Kirpal Singh Ji Maharaj came by. And after Kirpal Singh Ji looked around, He told Ajaib Singh Ji, "You should leave all of this and go to a different place and you should do your meditation there."

And, in an instant, when his Master told him that, he decided to leave everything, his life savings, and everything there, he decided to leave it on the directions of his Master.

Then, when he bent down to pick up his turban, to take his turban, Kirpal Singh Ji told him, "Why do you want that turban? You leave that also." So, he left that turban, and then again, when he went to take his chappals, even that, Kirpal Singh Ji said, "You don't take that also. Just walk away from here. Leave everything that is here as it is."

Such is the love that a gurumukh has for his Master because this is a very difficult decision to take, and just at an instant, on the instructions of his Master, he decided to leave everything and walk away from there.

So, from there, he went for a few days to 77 R.B. and, later, he moved to 16 P.S., which is where the ashram is there now. And on that single instance and that single statement made by his Master, he left behind his entire worldly belongings, which he had worked for so many years. And he never returned there and he never looked back as to what happened to that place, what happened to all his belongings there. So, he willingly, at the instructions of his Master, just kicked away all his belongings and followed the instructions of his Master. That is what the love of the Masters is. All the Saints, all the gurumukhs who have love for their Masters, they have complete faith in their Masters. And they follow the instructions of their Masters. They do not carry any of their ego or other things. They simply follow the instructions as given by the Masters.

So, such are the gurumukhs. For them, their Master is everything and they are willing to leave the whole world behind. And on the other hand, worldly people, for them, the world is everything and the Master is for later. So, even if they get some disturbance in their worldly belongings or other attachments, they are willing to even leave their Master. So, that is the difference between a gurumukh and a worldly person.

So, we are indeed very fortunate that, with the Grace of God Almighty, we have got the company of the Masters. And now, with the instructions that we have from our Masters, we should follow those and try to head on the path back to God Almighty.

* * *

The time is good and we should make the most of it. So, let us close our eyes and get connected to Simran and Dhyan.

6

SATSANG
02 Aug 2022 – Afternoon

Till We Get A True Master Who Initiates Us And Gets Us Connected Within, We Will Not Be Able To Progress

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The paathi is singing from the Bani of Swami Ji Maharaj...

Raju sings at 00:00:04

This is the Bani of Param Sant Satguru Swami Ji Maharaj. In this Bani, Swami Ji Maharaj has explained about the different types of Naam. So, in this Bani, Swami Ji Maharaj will explain about Naam. There are nearly 700 million mantras that are uttered – that are spoken. And Swami Ji Maharaj will be explaining the difference between the various types of Naams.

Raju sings at 00:02:19

He says that there are two types of Naam. One is the descriptive Naam — or the Naam that we see in letters of the alphabet which can be written — which can be uttered by our tongue. That is called the Varnatmak Naam. And the other is the Dhunatmak Naam.

The Five Names that are given at the time of initiation, these are the names of the lords of the higher planes. But these names which are given are also descriptive and, all the names that are descriptive, all the mantras that are descriptive, are all subject to destruction.

So, this Naam, these Five Names that are given for repetition – for our Simran — those help us in withdrawing from the nine doors, nine outward doors of the body, and coming to the Tenth Door. When the attention is focused at the Tenth Door, our tongue stops and our intellect ceases. So, when the intellect ceases and the tongue no longer functions, then this descriptive Naam is of no use after that.

At the Tenth Door, there, the soul resides. And also, the Holy Sound Current, which is resonating at the Eye Center, that is also at the Tenth Door. At the time of initiation, the Master connects that Sound Current to the soul. And that is the true initiation.

So, when this descriptive Naam ceases, when we come to the Tenth door, there the Radiant Form of the Master connects us to the Sound Current. And then we can hear the Sound Current. That is the Shabd we hear at the Tenth Door.

Swami Ji Maharaj has said, "The fifty-two letters of the alphabet comprise all the mantras and all the Puranas, all the Holy Scriptures and all the religious texts. Everything is contained within those fifty-two letters of the alphabet. But the initiation that is given by the Masters — the Naam that is given by the Masters — is not in those fifty-two letters of the alphabet."

So, Swami Ji Maharaj, therefore says, "There are two types of Naam. One is the descriptive Naam, which can be written. And the other is the Dhunatmak, or the Naam of the Sound Current."

Raju sings at 00:07:54

So, He says that these are the two types of Naam — one is the descriptive Naam, which we repeat with our tongue and our mind. And the other is the Naam of the Sound Current. And that Sound Current can be experienced only by the soul — by the faculties of the soul.

Raju sings at 00:09:02

He says, "Everything that is written, which is there in the Holy Scriptures and all the religious texts, that is Varnatmak Naam."

Raju sings at 00:09:52

Swami Ji Maharaj says, "The other is the Dhunatmak Naam, or the Naam of the Sound Current, and one cannot experience that without the Grace of the Master."

All the sages, all the various rishis, munis, all of them have been able to do their penances and go within with the help of the Varnatmak Naam, but they are also bereft of the Sound Current. These people, by the help of the Varnatmak Naam, they have a lot of mystical powers. If someone does about 3000 or 4000 repetitions of the Varnatmak Naam, he is able to focus his attention and focus the apan vayu, which is at the level of the navel and concentrate in the chidakash, which is at the Eye Center. And there, they can also experience Light to some extent. And they can unfold mystical powers. But they still do not have the Sound Current.

So, these rishis, munis, though they have manifested a lot of mystical powers, but their mind is not in control. And, therefore, you will find these rishis, munis cursing someone or giving a boon to someone and using these mystical powers.

* * *

Somanath Baba Ji also did a lot of austerities. He did the pranayamas for nearly twenty-five years in the sect of the Nag Panth and he had also attained a lot of mystical powers. Such that, in Maharashtra also, when there was a famine, he had caused rain, and he even made a dead body alive in Mumbai. So, he had a lot of mystical powers. However, he was not finding the peace of mind and, therefore, he was in search of a True Master. And for that, he roamed across the length and breadth of the country. He went to the north of India in the Himalayas also in search of a True Master.

So, he, along with three other sadhus, they were venturing around the north part of India in the Himalayas and in the northern states of India. And as sadhus — especially in the Nag Panth – they do not wear clothes. And they just take ashes, they smear ashes on their body. And they have this habit of smoking ganja or weed.

So, four of them were sitting around a tree and they were smoking and talking between themselves when a teacher happened to pass by. And that teacher got off his bicycle and he asked them as to what brought them there — this was in Beas. And then they told him that they had been trying to meet various mahatmas across the north of India, and since all of them hailed from the southern part of the country, they were returning. They were on their way back to the southern part of India.

So, that teacher happened to be a disciple of Sawan Singh Ji Maharaj. And he told them, "Okay, if you have been wanting to meet mahatmas, there is a great Mahatma here in Beas itself. So, why don't you go and also take His Darshan?"

So, the other three sadhus did not go, but Somanath Baba Ji truly wanted a True Master and he agreed to go and see this Saint. When he went there, the Satsang was going on.

So, when he listened to the Satsang, that impacted him and he was very impressed by the Teachings of Sawan Singh Ji Maharaj. He then stayed on for two more days and he continued to listen to the Satsangs. Later, he stopped smearing ashes and he wore white clothes and he started doing seva there also.

So, thereafter, in the monthly Satsangs, Sawan Singh Ji Maharaj would give His initiation. So, Somanath Baba Ji stayed on for that and he took initiation from Sawan Singh Ji Maharaj. During that time, even Kirpal Singh Ji Maharaj was there in the ashram. And Somanath Baba Ji continued to stay for seven years in the ashram after that.

So, he was an attained soul and he used to go within up to the Brahm. And after the initiation, when he got a True Master Who showed him the Path for further, higher planes, he progressed very quickly in that. And then, Sawan Singh Ji Maharaj also gave him the duty of doing Satsangs in the southern parts of India. So, that is how he got initiated and got a True Master.

So, the point of telling you is that these rishis and munis, who have mystical powers, and who do various austerities and pranayamas, etc., they mostly reach up to the Sahasdal Kamal – the Thousand-Petaled Lotus. And very few among them then further go up to the Brahm as a yogeshwar. But beyond that, they cannot progress with their powers, with their austerities or with their practices because the mind is also from Brahm and they are not able to work on the mind. And therefore, their progress is limited up to the Brahm only.

So, therefore, till we get a True Master Who initiates us and gets us connected within, we will not be able to do that progress.

Raju sings at 00:22:24

Now, He says, "Only with the True Living Master, we get the connection to the Sound Current and that Sound Current is resonating at the Eye Center and it comes from God Almighty and connects us back to God Almighty." So, a True Master gets us connected with this Sound Current.

That way, the rishis, munis, when they practice and go within, they can also listen to the Sound Current, but that is the Anahad Sound Current. And the Sound Current that the Masters get us connected to is the Sar Shabd, or the Sound Current which is coming from God Almighty.

So, even Kabir Sahib has said, "The jap, the repetition, comes to an end and even the Anahad comes to an end — the Sound Current, the Anahad, which is up to Brahm, also comes to an end." So, it is only when we are connected to the Sar Shabd that we get salvation from this ocean of life and death.

So, the Masters connect us to Sar Shabd, which is resonating above the Brahm and They get is connected to that Sar Shabd which is not subject to destruction.

Raju sings at 00:25:18

So now, Swami Ji Maharaj says, "The Masters give us the Five Names for repetition because these Five Names are for the cleansing of the mind and the soul." There is a lot of burden of karmas which has been built on the mind and the soul which needs to be cleansed by these Five Holy Names, and these are to be repeated. So, to destroy a physical thing, we need another physical thing and, therefore, the Masters give us this repetition of the Five Names, which is in this physical form, to cleanse our mind and soul. The mind and soul, in the current form, are not clean and, therefore, will not be able to get connected to the Holy Sound Current. And, therefore, they need to be cleansed before they can get connected to the Sound Current.

So, therefore, the Masters tell us that we should do our Simran. We should continuously repeat these Holy Five Names. And, as we keep doing that, more and more, we will continuously be cleaning our mind and soul. And once the mind and

soul become clean, then the progress of withdrawal of the attention from the nine doors and coming to the Tenth, that starts. So, as long as the mind is impure, we will not be able to withdraw that attention and go to the Tenth Door.

So, therefore, we should do the Simran to cleanse our mind. To cleanse the cloth of our mind, we need Simran. And only when we do that, we keep repeating it, the fabric of our mind will get pure and sublime. And then it will be able to progress and go within.

Raju sings at 00:29:01

When the mind becomes pure, it starts withdrawing, and the attention of the soul starts withdrawing to the Tenth Door. The soul is a pure form. It is the mind that has collected all the filth. So, with the Simran, when the mind becomes pure, it starts withdrawing. And once it comes to the level of the soul, the soul is, anyways, ready to go within. And then both the mind and the soul go within and get connected to the Sound Current with the Grace of the Master. Once they get connected to the Sound Current, the covering of the soul, which has been there for eons, that is washed away in an instant. And both the mind and the soul become very pure like glass.

When the soul has descended into this world of Kal, Kal has tied the soul with the mind. And there is a knot, which is tied between the mind and the soul which cannot be released — and the soul is perennially in the want of going back to God Almighty from where it has come. But it is unable to go back because it is tied to the mind and the mind is pulling it down. So, till we purify the mind and take it up and open that knot, the soul will not be able to go back to God Almighty.

So, this knot is tied at the Brahm — the level of Brahm. So, till the Brahm, the mind and the soul will have to ascend together. And only when that knot is untied at the Brahm, after that, the soul is free and it will go upwards to God Almighty.

The mind is the essence of Brahm and, therefore, the mind cannot transcend beyond Brahm. Once the soul gets free from the mind at Brahm, then it is free to go further with its Satguru, with its Master. And the Master and the soul then go further up.

So, after it crosses the Brahm, it goes and takes a dip in the Holy Mansarovar. And when it takes a dip in the Mansarovar, the Light that is emanating — the luminance that is emanating from the soul in the Par Brahm — that itself is the equivalent of twelve suns. So, when it goes in the Par Brahm, it takes the dip in the Holy Mansarovar, and this luminance radiates out from the soul itself.

So there, the soul comes in its true form of Light and Sound and it has the radiance of twelve suns. The Master is also in the form of Light and Sound there — only that the Master radiates about sixteen suns — the luminance of sixteen suns.

After the Par Brahm, the soul ascends through the Maha Sunn. The darkness of the Maha Sunn is so much that, despite the soul having the luminance of twelve suns, it is less than a small lamp. And there it needs the Light of the Master to progress further.

So, Swami Ji Maharaj says, "With the Grace of the Master, He connects us to the Sar Shabd, and that Sar Shabd is what gives us salvation."

Raju sings at 00:35:41

He says, "When there is a True Master and He initiates a disciple, and that disciple also has the commitment and the dedication to get salvation and work towards salvation in this life itself, then there will be success for that disciple."

On the other hand, where there is a True Master and He has initiated the disciple but the disciple does not have the devotion or the commitment to go within, and instead, he is outwardly focused and running around outwardly, then such a disciple will also not be able to go within, despite having a True Master.

So, therefore, He says, "There is need for a True Master and there is also need for a dedicated disciple." So, when this dedicated disciple really resolves to manifest the Radiant Form of the Master in this life itself, then he will be definitely successful when he sits for about four hours of meditation every day and decides that he has to manifest the Radiant Form of the Master within.

* * *

Sant Ji used to often talk about this story of Bhai Bela. Bhai Bela was like a simple farmer and he went to Guru Gobind Singh Ji. And he thought he would do some seva there in the ashram. So, with folded hands, he went to Guru Gobind Singh and he requested, he told Him, "I am a simple farmer. I know how to grow crops and I know how to take care of animals. But, other than that, I am not literate. And, looking at me, looking at my intellect, please give me an appropriate seva."

So, Guru Gobind Singh Ji was very happy to meet Bhai Bela, and He said, "Indeed, he is a very simple and straightforward person." So, He put him on the seva of His stallion which He used to use for going out. So, He told him to take care of that horse.

So, accordingly then, Bhai Bela started doing his seva very religiously and with all his commitment. He would bathe that horse, he would brush the horse regularly, and he would go and cut fresh grass and give him fresh grass and other things to eat. So, in a very short while, in about one or two months, the horse also became quite healthy. And Guru Gobind Singh was very impressed with the seva of Bela. But He felt that Bela should also have some knowledge of literacy, some knowledge of the words. So, He told Bhai Bela, "You should start learning and I will give you five words every day. And you should learn those five words properly in the day and come to me for the next five words, which I will give you the following day."

So, this went on for a few days and, during that time, there was a war between the moguls and the Sikhs, and it so happened that Guru Gobind Singh had to go for fighting a war and He would have to be away for nearly fifteen days. And Bela had gone outside to cut grass. So, Guru Gobind Singh was getting His horse ready to leave, He was all ready to leave for the war. And Bela got to know of this and he came running to Guru Gobind Singh Ji, and he said, "You are leaving for fifteen days. So, what about the words that I have to learn?"

So, looking at him and the situation where, on one side, Guru Gobind Singh Ji is going for war, and on the other side, he is asking for learning some words, Guru Gobind Singh Ji uttered, "You are 'great' Bela. You don't understand time and you don't understand the importance of the situation." So, Bela and Bela — in Hindi, Bela is his name and Bela is 'time'. So, He said, "You don't understand the importance of the situation." He uttered this. So, for Bela, he took these as the words given by the Master.

So, he took that as gospel and he started repeating that. And Guru Gobind Singh had left for fifteen days and he had no seva because the horse had gone. So, he would just sit and keep repeating what Guru Gobind Singh Ji had told him.

So, he took that as gospel and he repeated the words. Those words had been sarcastically spoken by Guru Gobind Singh. He had taken those words and he kept repeating — and he had full faith in the Master. So, when he repeated this, his soul actually withdrew, the attention withdrew, and he went within. And, as a result, he got this power that whatever he would say would actually start happening.

Now, everybody else in the ashram started noticing this and all the aged sevadars and all the big sevadars, they felt, "There is injustice. This ignorant person has come just recently and Guru Gobind Singh has given him all of these powers. And we have been here in seva for so many years and He has not showered his Grace on us."

So, all these other sevadars, they gathered in a meeting and they felt that when Guru Gobind Singh Ji returned, they would question Him as to how this injustice could happen when such Grace is being showered on this illiterate person. And all of them were just left like that, though they had done seva for so many years? They felt that when Guru Gobind Singh Ji returned, they would question him.

So, when Guru Gobind Singh Ji returned after about twenty days, all these sevadars took a meeting with Him. They met Him and He questioned them. Guru Gobind Singh Ji asked them as to what was the reason for such a gathering?

And they told Him, "You know we have been in service from your grandfather's time, for thirty years, forty years, and we have been doing so much seva and we have been in the ashram. But this illiterate person who has no brains, he has come and You have showered Grace on him. And we are left dry like this."

So, Guru Gobind Singh Ji thought, "These people have been listening to Satsang for such a long time and that doesn't seem to have impacted. So, there is no point in me again giving explanation for all this. Instead. I will show them." So, He told them, "I am too tired. I cannot answer your question today. Why don't we meet tomorrow and I will give you the answer."

So, that night, Guru Gobind Singh Ji asked for these leaves of bhaang. Bhaang is an intoxicant. There is a festival in India where people — especially in northern parts of India — they give this bhaang. And that is quite a strong intoxicant. And that is mixed with milk and it is mixed with so many other spices. And it is quite a tasty drink which is given and everyone keeps it at their door. So, people just drink loads of bhaang and they get intoxicated at that festival.

So, Guru Gobind Singh Ji called for that bhaang to be brought. And then, the next day, when all the sevadars came, He told them, "Okay, now you grind these leaves." Now, the intoxicant part of the leaves is that, the more you grind, the more intoxicating it becomes. So, He told all these sevadars, "You grind it well and make good bhaang out of it."

So, next day, all these sevadars were made to do that seva of grinding the leaves and making bhaang. So, a nice, huge cauldron of bhaang was prepared, with all milk, jaggery, and spices and that bhaang added to it. And He called all these thirty, forty sevadars, and He told them, "Okay, now, each one take a large portion." So, each one was given a large vessel and bhaang was poured into that for everybody.

He said, "Okay, now all of you take that, gargle it, and throw it out. And not a drop should go inside."

So, everyone did that and, that way, the whole cauldron got emptied. And everybody took it, gargled it, and spat it out.

After that was done, the Master asked them, "Okay, now, have you got that intoxication with the bhaang?"

So, immediately, they replied, "If it has not gone in, how can we get intoxicated?"

He told them, "Look, this is exactly what is happening. You are listening to Satsangs, but you are not imbibing what is being said in that. You are not internalizing those Satsangs. Every day, you listen, outwardly, you 'gargle' the Satsang and you spit it out. You don't take it in. So, you take it from one ear, leave it in the other ear. And that is how you have spent thirty, forty years listening to Satsangs. But then none of you have got the intoxication of that Satsang. And this poor fellow, though he is illiterate and he's a simpleton, though I sarcastically told him, "*Wah Bhai Bela, na pahchane wakt na pahchane Bela.*" I said it sarcastically. Even he took it as a gospel because he has faith that I am giving him words for him to memorize. And he did that with full devotion, with full faith, and with a lot of love. And, though it was a sarcasm, he

internalized it and that is how he progressed within. Whereas, all of you have just been taking it and spitting it out."

Raju sings at 00:56:28

Swami Ji Maharaj says, "I have explained about the Naam and about the Naami* of the disciple but, finally, it is the Will of the Master. It is only the Grace and the Will of the Master. If He wills, if He decides to grace anybody, He can make that person a Gurumukh. It is entirely the Grace and the Will of the Master."

**Naami – the devotion of Naam, or one who practices the devotion of Naam*

So, when we listen to the Teachings of the Master and we tread on that Path, then we get the Grace of the Master. And it is His Will. And, with His Will, we get His Grace.

So, it is important for the disciple to try. We have to try. And only when we try, when we do our meditations, and when we do our devotion, only when we try, then the Master showers His Grace.

The example that is given is of a small infant. When that child wants to stand up, the mother, though she is busy in her various chores, she sees that her baby wants to stand up. And it is trying to stand and it is falling. And when she observes that, she then gives him some kind of support so that the baby can hold onto something and then stand and get that support.

Likewise, the Master also is watching, and He is seeing that the disciple is trying. And when he is trying, then He gives him some support or He extends His Grace and helps that disciple.

So, it's like the child, when it doesn't make the effort to stand up, then the mother is, anyways, busy in her work. So, she sees only when the baby is trying to stand up — when it is doing that effort of trying to stand, though it cannot stand on its own — when she sees that, then only she gives that support.

Likewise, when the Master is also observing the disciple, and only when we sit for our meditation every day, the Master is also observing us and seeing that we are making our effort. We are trying. And when He sees that you are trying, then He also extends His Grace, His support, to help you rise within.

Raju sings at 01:01:25

Swami Ji Maharaj says, "When the disciple loves the Master, when he does his devotion with his mind and body, and he loves the Master with his heart, and he truly, in his heart, loves the Master, then the Master also showers Grace on that disciple."

Swami Ji Maharaj has also said in another Bani, "We praise the Masters and sing the glories of the Master outwardly but, in our hearts, we have all the other worldly

matters, all our attachments, and we love the outside world with our heart. But outwardly, we talk about the greatness of the Master and we show outward love for the Master."

So, therefore, we have to have that love for our Master in our heart. We should have it at the core, or within. And the Master is clairvoyant. He knows exactly how much love you have for Him.

So, outwardly, if we are doing or expressing our love, or showing it outwardly, or we trying to just do an outwardly praise of Him, that is of no use. Because He knows what you truly have in your heart.

Raju sings at 01:04:30

Everybody has the impressions of three gunas. And these three gunas are of Brahma, Vishnu, and Mahesh — rajoguna, satoguna, and tamoguna. Everybody has these three gunas, these three impressions. In some, one may dominate. In some, the other may dominate. But everyone is under the influence of these three gunas.

When the Master extends His Grace, He showers His Grace on the jiva, then that jiva becomes free of these three gunas. And these three gunas do not then dominate his behavior.

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So, I will take the rest of the Bani tomorrow. This is a very long Bani, so we'll close for the day here and the gunas and everything, I'll explain tomorrow. We have a short period and fixed time.

7

Meditation Talk
03 Aug 2022 – Morning

Saints Have Adopted Three Methods For Devotion And Salvation — That Is, Satsang, Seva, And Bhajan Simran

In Kali Yuga, Saints have adopted three methods for devotion and salvation — that is, Satsang, seva, and Bhajan Simran.

The first is Satsang because only when we go in the Satsang, we actually come to know about the truth and what is falsehood and duality. We come to know what we are doing and what we should be doing. So, we get to know that in the Satsang.

In the Satsangs only, we come to know about devotion. Our mind is then attracted towards devotion. And we come to know about the path of Sant Mat only in a Satsang. All the Saints have sung praises of Satsang, and Mahatmas have said, "There is no bigger pilgrimage than a Satsang because, in the Satsang only, our mind gets cleansed." Elsewhere, in the pilgrimages only, we bathe our bodies.

The mind has got eons of filth which it has accumulated of karmas. And only when it goes in the Satsangs with love and affection, when one listens to the Masters, then that mind gets pure and it gets cleansed in the Satsangs.

In the outside pilgrimages, how ever much we bathe, we will not be able to cleanse the mind in those pilgrimages.

Only in a Satsang, one can transform one's self. So many people who have been eating non-vegetarian food, they have converted to vegetarian food. And so many people who have been taking drinks or drugs, they have converted, they have transformed by coming into Satsang.

So, it is very important for us to listen to Satsangs every day. Because by listening to the Satsangs, we develop love and affection at the feet of our Master and we are gradually able to increase our devotion on this Path.

At the second number is seva. Where the Masters reside, and the sangat comes then to take care of that, to help in all the activities there, that is seva. And one has to do this selflessly and not with any malice or with any ill will towards anybody else.

So, when one is doing seva, one should do Simran and they can also sing the bhajans. Saints have written such loving bhajans. So, while doing seva, when we sing those bhajans, then our mind also gets pure and we are able to do selflessly the sevas.

Seva is no less than Bhajan, but only when it is done in the love of the Master and it is done selflessly.

A lot of Saints have become Masters only because of Their seva towards Their Masters. But it is important that this seva is done with full love and affection towards Their Masters.

The third is the Bhajan Simran. And when we have gone to the Masters — we have taken initiation — He has taken the responsibility of our soul. So, it is also equally important for us to take that responsibility by doing Bhajan Simran every day and helping our soul.

When you do Bhajan Simran every day, some of your karmas will get redeemed and it becomes easier for the Master to take the soul at the time of death.

As we do more and more Bhajan Simran, the attachments and love and affection that we have for this world, that starts gradually reducing. And that love then goes at the feet of the Master. And then, one day, the mind will be cleansed and one will be fit for getting the Grace of the Master. So, it is that Bhajan Simran which takes us towards our Master.

We should not look at Bhajan Simran as a burden. We should do our Bhajan Simran lovingly at the feet of the Master.

If our mind is wavering, and it is disturbed or it is wavering, then we should sing a loving bhajan so that the mind then quiets and we are able to sit lovingly for our Bhajan Simran.

* * *

The atmosphere is good and we should make the most of it. Let us close our eyes and sit for meditation.

8

Meditation Talk
03 Aug 2022 – Afternoon

A Fixed Time And A Fixed Place Is Good For Meditation

Whatever time we get to do Bhajan Simran, that is a good time. There is no fixed time for doing Bhajan Simran. So, whenever we get time for doing our Bhajan Simran, we should do it. Whenever we sit for meditation, whenever we do our Bhajan Simran, that is accounted for. That is in our record. We get the benefit of it. Just like the bad karmas that we do, they come to our account. Like that, there is an account for good karmas, which is also Bhajan Simran.

Saints have asked us to sit in the morning — the first thing, early morning — which They call as the Amrit Vela, or the Brahm Murat. These are times where the mind is very quiet and, therefore, it is easy to meditate.

However, for those who cannot sit in the morning, they can sit at any time which is suitable and they can do their meditation at that time. Whatever time we spend in meditation, we will definitely get the benefit of that.

In Mumbai, the mills would be having different shifts — there was the first, one shift, two shifts, and three shifts. And people would be given different shifts. So, people would work on the third shift, which was the late-night shift, and for a month or a week. So, according to the change in the timings, they would sit for meditation.

So, whatever time we get for meditation, that is a good time.

At home, when we sit for meditation, try to keep the same time for meditation and the same place for meditation. There is an impact of the place where we sit for meditation and also the time. So, a fixed time and a fixed place is good for meditation. When we maintain the same place for sitting for our meditation, that place also becomes pure. And when we have a fixed time where we sit for meditation, the mind also gets accustomed to that time and it doesn't disturb us much.

If we have different timings for sitting in meditation, then the mind is disturbed and it keeps reminding about different things that are forgotten or various things it keeps reminding and causes a disturbance.

Therefore, we have to give time for Bhajan Simran every day. Just like we have the routine for all other things, we should take out time for doing our meditation on a daily basis.

When we do our meditations regularly, the Master within is also pleased with that. And then He also extends His Grace to us.

* * *

So, the time is good and we should make the most of this. Let us close our eyes and get connected to Simran and Dhyan.

9

SATSANG
03 Aug 2022 – Afternoon

Everything Is Contained Within Your Body — And If You Do This Practice, Then You Can Leave The Nine Doors And Come To The Tenth Door And Get Your Salvation

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The paathi is singing from the Bani of Swami Ji Maharaj...

Raju sings at 00:00:06

This is the Bani of Param Sant Satguru Swami Ji Maharaj. Yesterday I had taken a Satsang on this same Bani. This is the continuation of that.

So, yesterday in the Bani, He was talking about three gunas which prevail on the behavior of everyone. So, everyone has one or the other gunas which is dominant in his behavior.

So, there are these three gunas which are emanating from Brahma, Vishnu, and Mahesh. So, these three gods embody different traits through these gunas.

Vishnu has satguna. And Brahma has rajoguna. And Shiva has tamoguna. So, these are the three gunas which prevail on the behavior of a person.

So, the satvic guna of Vishnu, there people are typically religious. They do puja or they do other rituals. They are more inclined towards devotion and prayer. That is the trait of this guna.

The rajoguna is typically the trait of people who are intelligent; who are educated. So, the tendency is for people who are statesmen, or intellectuals, or businessmen. So, these are the traits where they have this higher intellect, higher intelligence, for their worldly matters.

So, these include ministers or statesmen. They include pundits, or they include scientists. All of these people have a high element of the rajoguna.

The tamsic guna, the trait is typically people who are influenced by killing others, or killing animals, and there is a trait of laziness. All of of these are the traits of tamoguna.

So, these three gunas dominate the personalities and the behaviors of people. Earlier in the Bani, Swami Ji Maharaj had spoken about the two types of Naam — that is the descriptive Naam, or the Naam which falls within the alphabet — and that is what we can utter from our tongue. And the other Naam is the Naam that can be experienced by the soul — that is the Dhunatmak Naam.

The six chakras below the Eye Center are represented, or they are governed, by deities. They are governed by gods. And there are sounds emanating from these chakras. Those are called Das Vidhi Nad. Those are emanating from these chakras.

So, though all of these have sound and we can listen to all of these sounds, but this Sound Current here doesn't have the power to pull up the mind.

So, when we listen to these sounds, we feel momentarily pleased. We feel pleasant about these sounds. But then, when the attention goes away, then this sound ceases.

The Sound Current that one can hear from the seventh chakra — that is the Eye Center up to Brahm — is called Anahad Shabd. That Anahad Shabd has the power to hold the mind. Once the mind gets connected to that Holy Sound Current, then the mind kicks away all the attachments it has outwardly, and it likes to stay connected to that Sound Current. That is why Saints tell us to listen to the Anahad Shabd, and with Their Grace, it is manifested. After the Brahm, the Sound Current is called the Sar Shabd.

So, the Sar Shabd is also like a python, or like a boa, which has the power to attract and pull its prey. So, in this case, it is the Sound Current which pulls the soul and it makes the soul like itself.

The Sound Current that is coming from Sat Lok is the same — only at different planes it manifests into a different form. So, that flow of the Sound Current, which is emanating from God Almighty from Sach Khand, is the same. And when that passes through different planes, the sound of that Sound Current changes. Like when water falls on a rock, or when it falls on the trees, or on leaves, or on some other surface, it makes different sounds. Like that, the Sound Current, when it passes through these different planes, it makes different sounds.

So, these Sound Currents, in the higher planes, are called the Dhunatmak Naam. And the ones which, in this world, we can utter with the tongue, those are called Varnatmak Naam.

Raju sings at 00:12:28

Swami Ji Maharaj says, "The whole world is following the Varnatmak Naam. Everyone is trying and following the descriptive naams. But it is very few people who know the essence of the Dhunatmak Naam and who are practicing that."

So, it is only with the good deeds of hundreds of lives, with the Grace of God Almighty, we get the company of the Saints. And, many times, we are right next to the Saints but we don't go to Them, or we don't listen to Them, or we do not want to meet Them.

I have seen that in the Kengeri Ashram, the people who were staying adjacent to the ashram, they only kept opposing Baba Ji, but none of them ever felt that they should come and seek His Darshan or come and meet Him. So, those staying just next to the ashram did not come, but people came from so many faraway places, like different parts of Karnataka, different parts of India, they all came and met Him. But people just next door did not come.

So, it is only those who are very fortunate, who have the blessings of God Almighty, to go in the company of the Saints. Only such people are able to go to the Saints, and the Saints then give them this Dhunatmak Naam and the Teachings of the Dhunatmak Naam.

Raju sings at 00:15:54

He says, "Rishis and munis have spent a lot of time in the pursuit of the Varnatmak Naam. And they have not been able to get salvation. They have not been able to get this because they have not had the company of a Saint Who has shown them the way of the Dhunatmak Naam."

* * *

During the time of Sawan Singh Ji Maharaj, there was a yogi in the Himalayas. He had been practicing yoga there for some time — pranayamas. And because of that, he had also become quite weak. His legs were very frail and he was not able to walk. But the soul was good. So, that soul had good past impressions.

The Masters come into this world from time to time, and the Saints of that time then liberate the souls during Their lifespan.

So, Sawan Singh Ji Maharaj manifested in this mind of this yogi. And He told this yogi, "If you want salvation, you will have to come to me."

So, that yogi then took a good look within of Master Sawan Singh Ji as a memory, and Sawan Singh Ji Maharaj showed him His right foot which had a padma rekha — it was a line which is called a padma rekha. And he could see that mark and memorize that.

So, Sawan Singh Ji Maharaj showed him His foot and the padma rekha. This was the same padma rekha that Lord Krishna had — the same padma rekha. So, this yogi saw this padma rekha and he said, "I am weak. It will take me some time. I will definitely come to Beas, but it will take me some time."

So, that yogi then embarked on the journey towards Beas. He was very weak. His legs were very frail, so he would walk some distance and then he would sit, and then again,

move. In those days, there were no cars or buses or other means of traveling. So, he had to walk towards Beas. So, like that, it took him six months to reach Beas.

After six months, he reached Beas and it was evening time. He attended the Satsang and he saw Sawan Singh Ji Maharaj. He recognized Him also, that this is the same form which had come within. And after Satsang, he wanted Darshan of Sawan Singh Ji Maharaj because He had shown him the mark.

So, Sawan Singh Ji Maharaj told the sevadars, "You usher him in for Darshan afterwards."

So, when he went to see Sawan Singh Ji Maharaj, he said, "I've recognized You. Why are You hiding Your mark from me?" Because Sawan Singh Ji Maharaj had worn His socks and shoes.

Thereafter, then, Sawan Singh Ji Maharaj picked up and showed His right foot and He showed that mark. And he recognized that this was, indeed, the same that was shown to him.

So, after three or four days, he took initiation. And then, he stayed for a few days and then, later, Sawan Singh Ji Maharaj told him, "You go back to that same cave in the Himalayas and you practice there."

So, like that, there are some souls who have these past impressions and they come in the company and influence of the Masters. And the Masters embrace these souls and get them their salvation.

Raju sings at 00:24:40

The rishis, munis, when they do these practices, they do the japas — the repetitions — they do up to a hundred thousand japas. So, even then, their Third Eye doesn't open. They are not able to reach the Tenth Door. When one does these japas, when one is able to focus the mind and withdraw the attention — even up to the waist, up to the first chakra — there, that soul, that mind, is able to get mystical powers. But though they have mystical powers, the Third Eye is still closed.

Ganapati* is in the first chakra — that is, the first chakra from the bottom. And when one withdraws the attention from the feet up to that chakra, he pleases Lord Ganapati. And then, as a result, he gets mystical powers, which are eight siddhis and nine nidhis. These are different mystical powers which one attains when he opens the first chakra.

** Also known as Lord Ganesha, "Lord of Hosts"*

So, such people can then give wealth to anybody. They can give a boon. They can change the health of others. They can cure people. They have all these different types of mystical powers. But yet, their eyes are closed inside. The Third Eye is still closed.

Such people have an ego because they have these mystical powers. They don't want to surrender to anybody else. And they continue in this ignorance and in this ego with using these mystical powers.

So, they use these mystical powers and they waste that priceless opportunity of life which has been given to them. And at the time of death, they die just like any other individual. And they go through the same suffering like any other individual because all the spiritual powers that they have attained, they have frittered it away in the use of these mystical powers and they have given it away to others. And they do not have any of these powers left at the time of death. And that is why they die like any other individual.

So, therefore, Swami Ji Maharaj says, "By such japas of a thousand and hundred thousand japas, they are not able to attain that wisdom and open their Third Eye."

Raju sings at 00:29:56

Therefore, Swami Ji points out, "These people have not had the company of a True Saint. And, under the influence of their mind, they have done their spiritual practices and they, therefore, have these powers. But they don't have the knowledge of going within and, hence, they do not get their salvation."

There are very, very few rishis and munis who have gone and surrendered to the Saints, because most others are drawn by their own ego and they have not gone and surrendered to the Masters. And, hence, they have not had their salvation.

* * *

There was Bulaki Ram in the north of India. He was a Saint in the northern parts of India.

So, Bulaki Ram was an attained soul and He used to work as a farmhand with Gulal Singh. And, in northern India, there is this culture that when there are new guests that come home, then the ladies serve only with the veil. They do not go out and serve the guests directly.

So, once there were guests, new visitors, coming to Bulaki Ram's house and his wife requested Him to be present when lunch was being served. So, He requested Gulal Singh. Now, Gulal Singh was the owner of hundreds of acres of land. And it was just around monsoon time where seeds had to be sown. So, Bulaki Ram requested for one days leave so that He could go and attend to His guests.

So, when He requested Gulal Singh, Gulal Singh got annoyed. He said, "Don't you see that it's just rained and we have to sow the seeds? And we have to do that for about ten to twelve acres. So, there's no question of leave today. Go out and start doing your work."

So then, Bulaki Ram had to listen to Gulal Singh because these land owners were very rough and, if the farmhands would not listen, they would even beat them up. So, Bulaki Ram had to listen to what Gulal Singh was saying. So, He took the bullocks and he took the cultivator and started cultivating the farm.

He had done about half an acre and it was about 11:00 in the morning when the guests were to be served at His residence.

So, when He had done about half the field, these guests sat for lunch at His house and all the womenfolk in the house were waiting for Him and they were remembering Him.

So, what He decided was that, okay, He would sit. And He sat for meditation below a tree and He manifested Himself while He was sitting in the field in His physical form, He manifested and appeared at His home. And there, He started serving food to all the guests.

When He served all the food and He was just about to serve the curd to all the guests, at that time, Gulal Singh, who had just finished his lunch, wanted to check on Bulaki Ram, whether He was really working or He had gone home. So, he came on his horse to check on Bulakhi Ram.

Now, when he came, he saw Bulaki Ram was sitting below the tree and, apparently, He was sleeping. That is what appeared to Gulal Singh. Whereas, Bulaki Ram was sitting there in meditation. So, he got off from the horse and kicked Him on his back.

So, when he kicked Him, Bulaki Ram, Who was serving curd at home, He felt that that curd should not be dropped at home, so instead, He dropped the curd in the field. And so, when Gulal Singh kicked Him, he saw all the curd spread everywhere. So, he was wondering, "There was no curd when I kicked him. Suddenly, how has so much curd come here?"

So, Gulal Singh asked Bulaki Ram, "When I kicked you, I had not seen any curd here. How come all this curd has all fallen in this place?"

Then Bulaki Ram told him the truth, "You had not given me leave and I was farming and, since womenfolk at home were remembering— were calling me to serve the guests and visitors — I sat for meditation here and manifested and I was serving them. And, just when I was about to finish the serving, you kicked me and that bowl of curd was in my hand. So, instead of dropping it there, I dropped it here."

When Gulal Singh heard what Bulaki Ram told him, he just could not believe it. So, he was wondering whether He was just making up a story like this or what? So, he said, "But anyway, I have to verify this because this is too much of a story."

So, he quickly sat on his horse and he road to Bulaki Ram's house, which was about at a distance of two kilometers. When he went there, he called for Bulaki Ram's wife and he asked her as to whether Bulaki Ram had come home.

So, His wife told him, "Yes, Bulaki Ram came home and he was serving food but, suddenly, I don't know, he took the curd and vanished."

So, when Gulal Singh heard what His wife had to say, he said, "Okay, that means whatever Bulaki Ram is saying is true. And even his wife corroborated that." So then, he had a lot of repentance. He felt, "He is such a Mahatma and I have been treating Him like a servant." So, he went back to Bulaki Ram and fell at His feet and he begged for forgiveness. And he said, "Indeed, You are a Mahatma, but I have never realized this. I have never known You for this and I've always ill-treated you as a servant. I have kicked You so many times. Please, I beg for your forgiveness."

When he said this, Bulaki Ram said, with folded hands, "No. You are the owner; you are the landlord. You have the right. I am your servant."

But Gulal Singh said, "No, I have made a very big mistake like this. So, I beg Your forgiveness and You are no longer my servant. And I seek Your initiation. I seek Your Teachings from You and You keep me as Your disciple."

So, Bulaki Ram then initiated him and he became a good disciple and he had very strong pangs of separation from his Master. As a result, he left all the other worldly things. He distributed his land amongst his four sons and he only kept about ten acres for making an ashram. And there, Bulaki Ram was kept in that ashram. And Gulal Singh also stayed in that ashram.

So, thereafter, Gulal Singh did a lot of seva there. Day and night, he was doing seva and he was doing his devotion. And Bulaki Ram was later referred to as Bulleh Shah*. And Gulal Singh succeeded Bulleh Shah in that ashram.

** This is not to be confused with the Sufi Saint, Bulleh Shah*

So, that is the lineage. It is Gulal Singh and, from Gulal Singh, Bhikha Sahib. Bhikha Sahib was a brahmin. Then Gobind Sahib, and after Gobind Sahib, Paltu Sahib. So, that is the lineage. So, all these Saints were in the north of U.P. and They all had Their teachings and preachings there.

Raju sings at 00:47:47

Swami Ji Maharaj says, "Because people have not had the company of a True Living Master, Who has not given them the knowledge of this Sound Current, they have been under the influence of their mind following all the other kinds of practices. And, as a result, they have not had their salvation."

So, there are three types of people. One type is the intelligent people. And, these intelligent people surrender to the Masters and they attain their salvation. Then there are the complete simpletons, the illiterate people who, again, blindly follow the Masters and they also get their salvation. And then, there are the people in-between. And these in-between people are the people who, even if Brahma comes, then they are

not going to listen to him. So, such people are very stubborn and they only are carried away by their own egos. Such people, or this category, are people as the rishis and munis who have followed their egos and their stubbornness. And they become hathis, they become yogis. And they do these austerities, etc.

Raju sings at 00:51:10

When Saints come in this world, They preach and They uniformly share Their learnings with everybody. And, such people, the in-betweens, they are not able to assimilate what the Masters are saying. They are not able to understand that. And that is why they do not come under the influence of the Masters.

* * *

When I had gone to Gadholi, I had also met a few people who were Vedantis. These people, who are learned people of the Vedas, they are Vedantis. And they are, again, very rigid in their belief that, other than and outside of the Vedas, there is nothing. So, these — like the hathis and the yogis — are also people who are led by their dictums.

There is a lot of difference between Vedas and Sant Mat. In the Vedas, it is said that beyond Brahm, there is nothing. There is Brahm, and beyond Brahm, there is nothing.

* * *

So, Sawan Singh Ji Maharaj used to relate a story to explain this difference between Vedantis or Vedas and Sant Mat. And He would relate this story.

So, it goes that there was this swan which flew the seven seas and came on the shores of India. And there, it perched on a tree. Below that tree was a well. And in that well, there was this frog. So, when the shadow of that swan fell on the frog in that well below, that frog looked up and asked that swan as to where it had come from? So, that frog asked him and the swan replied, "I have flown over the seven seas, which is a very long distance, and I have flown for a few days and I am tired. I am just resting on this tree and then I will fly off further. And my name is' a swan'." He told his name.

So, when he heard the swan, he said, "How big are those seven seas which you have flown?"

The swan said, "They are very big. They are a huge expanse of water."

So, the frog looked up and he took a small circle in that well, and he said, "Is it so big?"

So, he said, "No, no. It's much bigger."

Then the frog swam and took half a circle of that well and he asked him again, "Is it so big?"

So, that swan said, "No, it is very big."

Finally, the frog swam the whole diameter of that well and ask that swan, “Are all your seven seas this big?”

Again, the swan replied, “No.”

The frog got angry and he said, “There is no water more than this without question.”

So, that's how that frog then got angry at that swan.

Now, both were right in their respective places. And Sawan Singh Ji Maharaj used to say, “This is difference between the Vedantis and Sant Mat. The Vedantis have lived and grown and thought only within the realms of the Vedas. And for them, the Vedas say there is nothing beyond Brahm. So, they believe that that is the end of the universe and the end of Creation. Whereas, Saints have seen the worlds, the planes, above. And They come and tell them, ‘No, there is a lot of Creation beyond this and God Almighty is far above all of this’, but then, the Vedantis refuse to believe. So, both are right in their places.”

So, both are right in their places. The Vedantis have learned and they have only that much outlook. And that is why they are right in their place. Whereas, Saints have a bigger perspective and They are right in Their place.

Raju sings at 00:16:20

He says, “The Masters come and They tell us, They initiate us and They tell us, about the different planes within. They tell us about what are the Sounds within, what are the Lights within in the different planes. They tell us about the path of how one has to transcend across these planes. But then, outsiders are not willing to listen to what the Saints have to say.”

So, Saints keep telling about this Path and They say, “Everything is contained within your body. And if you do this practice, then you can leave the nine doors and come to the Tenth Door and get your salvation.” So, They tell us, “Your Father, God Almighty, has kept all of this within you. So, if you do your practice, you can go within and see for yourself. And then, avail yourself of all the things that your Father has left for you and you can go back to Him.”

When we manifest the Radiant Form of the Master, we really get the true love and yearning for the Master. We get the true pangs of separation from the Master and we understand the Reality there. And we are then relieved of all of the unhappiness that surrounds us otherwise.

The love that we get when we manifest the Radiant Form of the Master, that only increases day by day when we go within.

The love that we have outside when we have not manifested His Radiant Form within, that love is temporary. When we go in the company of the Master with His Darshan

and, in His company, the love for the Master increases. But then, other thoughts come and when we go outside, when we go back to our homes again, we are influenced by the world there, and again, that love wanes. So, that's temporary love that we have on an outward basis.

Only when we go to the Tenth Door, we open our Third Eye and we manifest the Radiant Form of the Master within, we get that fathomless love for the Master. That is the love which was experienced by Mira Bai and when She sung among the Saints. And that is the love which all the Saints get and everyone experiences when They manifest the Radiant Form of the Master within.

I have seen that Somanath Baba Ji, when there ever was a reference to Sawan Singh Ji Maharaj, Somanath Baba Ji would have tears in His eyes and His throat would get caught when He would talk about His Master or there was a reference of His Master.

We have seen Sant Ji also would forever be in the love and praise of His Master, Kirpal Singh Ji Maharaj. And we would see endless love emanating from Him for His Master in every talk of His. Whereas, He Himself was God Almighty, He had such unwavering love for His Master.

That is the trait of all Saints. They understand and They have seen the Reality of Their Masters as God Almighty and They have Their Masters as everything for Them. And there is nothing beyond the Masters for Them.

Raju sings and 01:06:35

When we follow the Teachings of the Master and we withdraw from the nine doors and go to the Tenth Door, there we manifest the Radiant Form of the Master. And with the Grace of the Master, we experience the eighth plane. That is the Thousand-Petaled Lotus. And we manifest, with His Grace, the Sound Current. And on that, we then go further to the Brahm. And beyond the Brahm, the Masters take us to Par Brahm. And there, we take the holy dip in the Mansarovar and we go further in the Maha Sunn.

Raju sings at 01:08:30

He says, "Beyond the Maha Sunn, the Masters take the soul to Bhanwar Gupha. And beyond Bhanwar Gupha, to Sach Khand-Sat Lok. And there, the soul experiences the Sound similar to the sound of bagpipers. And in that Sound, the soul gets intoxicated and, there, it gets the Darshan of the Sat Purush, or God Almighty. And the luminance of twelve suns, which it has got from Par Brahm, that becomes sixteeen suns. And there, that is the land of the Immortal. And there, the soul experiences the entire Creation — the entire worlds and everything — and it becomes very happy."

Raju sings at 01:10:57

After that, with the Grace of God Almighty, the soul further goes up to Anaami — Alakh and Anaami — the Formless and the Nameless. Those are indescribable planes. And those are the planes from which the soul has come. That is the True Home of the soul. There, the soul meets its family and its throne. Beyond that, that is the end of the Sound Current, beyond that there is no Sound Current, and it is only Light beyond that.

Raju sings at 01:12:36

Radhaswami.

10

Meditation Talk
04 Aug 2022 – Morning

When Someone Has So Much Love And Affection And Devotion Towards His Master, The Master Is Not Too Far Off

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Outside of Sant Mat, in various sects, there have been good Mahatmas. In Rajasthan, at Pushkar, there was a Brahmanand Ji Who was an attained soul.

So, he was in charge of the station. He was a stationmaster and he had one peon, one attendant, who was looking after various duties there — and all duties, including flagging the train off, issuing tickets, getting the passengers boarded, all of those duties were with him.

So, once it so happened that the train was late, delayed by about one and a half hours. So, he felt, "Instead of sitting and talking and wasting time, it will be better if I sit in meditation." He was a gurumukh. So, he decided to sit in meditation and make the most of that time.

So, he told the attendant, "I'm sitting for meditation for an hour. So, after an hour or so, you knock and wake me up from this and we'll attend to our duties."

So, when he sat for meditation, because of his love and affection for his Master, he had a very good meditation and his soul also withdrew within. And instead of one hour, he continued sitting for around two hours.

Meanwhile, the train had to come at its time. Tickets were distributed, and passengers were boarded and the train also left.

So, when he got up after two hours, he was quite shocked to see the time and he saw that the train had left, and he was worried now that people would have boarded without tickets and he would lose his job.

So, when he came out, he called that attendant and asked him whether the train had come? So, the attendant told him, "Yes, nearly half an hour ago, the train came and left."

So, he asked then, "Who flagged the train and who issued the tickets?"

So, the attendant was quite surprised and he said, "Master, it was you only who flagged the train. You issued the tickets."

So, he went back to the room and he checked the register, whether the tickets were, in fact, issued. And indeed, the register had been duly filled up and all the money that was collected was also accounted for. He checked that, in the drawer, the money was also kept properly. So, he started wondering as to who would have done it? And the attendant was saying that it was his form and he had come and done all this. So, he felt that it must be his Master Who had come and done all of this.

So, after that, his resolve and his faith in his Master increased further, his devotion increased. And he felt that it was his Master indeed Who is doing everything. All his work is indeed being done by his Master. So, he felt, "I should spend more time in my devotion. So, from now on, I'm going to do more devotion and more practice. You do my work," he told his Master, "And I will do Your work."

So, he became a great Mahatma and there are nearly five hundred bhajans which he has written. And these are all bhajans of great love and affection for his Master.

So, when someone has so much love and affection and devotion towards his Master, the Master is not too far off. He is definitely going to come and shower His Grace on that disciple.

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So, we should do our meditation with full devotion and love. Morning time from 3:00 to 10:00 is supposed to be a very good time for meditation. It is satguni time. And we should therefore, make the most of this time. Let us close our eyes and let us sit for meditation.

11

Meditation Talk
04 Aug 2022 – Afternoon

Once We Come To The Eye Center, The Progress Further In The Inner Planes Is Much Faster

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While sitting for meditation, we should focus at the Eye Center and we should do our Simran and we should contemplate on the Radiant Form of the Master. We should focus the attention at the Eye Center because the moment the focus moves from the Eye Center, then the mind wanders here and there and it disturbs us. So, we should keep our focus there.

So, Kabir Sahib has also said, "The rosary that you move in your hand, that moves in the hand, and the repetition one does, that is done by the tongue. But this is not Simran. Because by moving the rosary in the hand and repeating, or by repetition of the tongue, the mind is still free and the mind is wandering here and there. So, that is not the way Simran should be done.

Therefore, Saints have said, "We should focus at the Eye Center where the soul sits and the mind also sits." So, that is where we should focus and do our Simran and contemplate on the form of the Master. When we do Simran there, it is possible that we may not be able to visualize the form of the Master or contemplate on the form of the Master. So, we should not get disheartened. We should continue doing our Simran focused at the Eye Center. Even if there is darkness, we should focus in that darkness and continue to do our Simran.

Our Master is sitting there only. And as soon as the mind starts getting purer, we will be able to start visualizing Him and seeing Him. The form of the Master is very pure. And, therefore, in our faculty of visualization, the form doesn't stay because there is a lot of impurity of the mind. As we do our Simran, we purify the mind. And then, gradually, that form of the Master becomes steadier in our faculty of visualization.

So, while we do our meditation, the mind keeps wandering here and there. Every time we bring the mind back to the Eye Center — and keep doing our Simran — as we continue with this practice, one day or the other, the mind will be steady and we will be able to get a success in our meditation.

The mind is not an ordinary thing. And the mind does not want to do meditation. So, initially, we have to force the mind to do it. And as we develop that habit and as it gets habituated to do the Simran and focus at the Eye Center, then, gradually, the mind will

start doing the Simran on its own. When the mind starts doing Simran, then we should understand that we have got success in our meditation. Because then the mind is continuously engrossed in the Simran, even if we are talking to somebody, the Simran will continue at all times.

So, when the mind starts becoming purer, then the attention of the soul starts getting focused at the Eye Center. And as we do the Simran, as the mind does the Simran, the attention starts coming to the Eye Center. And then, occasionally, we get a thought, or we get a resolve in the mind, then again, the attention drops down. And again, we have to do our Simran and the attention again starts coming to the Eye Center. That is, we have to keep practicing that. That is why to come from the toe of our feet to our Eye Center, it takes a very long time.

Later, once we come to the Eye Center, the progress further in the inner planes is much faster. This part of our practice is where the progress is slow. It is called the 'pipal marg', or the 'path of the ant'. Like an ant, with the intuition, the ant knows that there is a ripe fruit on the tree. So, the ant makes its effort and starts climbing on that tree. But because of wind or because of other things, it falls down. And then, it picks itself up and again starts doing it. It doesn't get discouraged. It keeps on doing this. Even if it takes the whole day for it to climb the tree and reach that fruit. But it finally gets success and it reaches there.

After the Eye Center, the next path, the way the soul ascends up, is called the 'meen marg' or the 'path of the fish'. Like on a stream of water which flows down from the mountain, the fish goes against the current of that stream. It catches the current of that stream and climbs up the mountain. Like that, the soul also ascends. Also, when it rains very heavily, fish from the lakes are also seen to climb up to the clouds and we see those fish falling in our fields or on the road. And this is how they climb on that stream with their effort.

So, after that, after Brahm, the path of the soul, it is called the 'makari marg' or the 'path of the spider'. The way the spider moves from one place to another, it makes that silk thread from itself and, on that, it rides on the air, on the jet stream. So, the spiders are known to have moved across continents like that.

So, beyond Brahm, the soul also has the power of twelve suns. And on its own power, it starts ascending further.

When the soul reaches Sach Khand, the path after that is that of a 'swan', or the 'vihang marg'. Like a swan, when it wants to fly on the top of a tree, it quickly goes on the top, or if it wants to come to the bottom, it flies down.

Like that, once the soul has reached Sach Khand, in the blink of an eye, it can come into this world or it can go back.

In Sant Mat, every disciple has to go through these four paths. Everyone has to go and ascend on these four paths. But, outside of Sant Mat, in different sects or in different practices, they just outwardly ask as to 'what is your path?', whether it is vihang or whether it is meen? But it is of no relevance.

* * *

The atmosphere is quiet and it is nice. Then let us make the most of it. Let us close our eyes and sit for meditation.

12

SATSANG
04 Aug 2022 – Afternoon

If One Resolves And Has The Commitment To Go And Meet God Almighty, Then God Almighty Will Make That Happen

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The paathi is singing from the Bani of Sant Swami Ji Maharaj...

Raju sings at 00:00:12

This is the Bani of Param Sant Satguru Swami Ji Maharaj. In this Bani, Swami Ji Maharaj has said how precious this human life is. When the soul goes through 8.4 million lifeforms and it goes through all this suffering, then the God Almighty gives this small opportunity as a human and gives that lifeform to the soul. Because this human lifeform is a very special lifeform which is created in nine months and what is there — what is contained within this lifeform — is not there in any of the other 8.4 million lifeforms.

In this lifeform, whatever we see outside – the entire universe — is contained within this lifeform. And sixteen planes are contained within this lifeform. And God Almighty is also residing within this lifeform. And the Path to go and realize God Almighty, that is also kept within this lifeform. Therefore, rishis and munis have called this "Nad Narayan Sharir" — that is, "lifeform from where one can transcend from being a human to God Almighty." Because the soul is also in this lifeform and God Almighty also resides within this lifeform.

This body, or this lifeform, is also called the 'Kamdhenu'. It is also adorned with the virtues of Kamdhenu. That is, if one resolves to do something, and he resolves completely and with love and affection — he decides and he follows that — then he is able to achieve whatever he targets to do.

You see Abdul Kalam, who was the President of India, he was born in a very poor family in Kerala. His parents hardly had any earnings and this small boy still was very aspirational. And when he was very small, he decided to distribute newspapers. So, in the mornings, early mornings, he would get up and distribute newspapers.

So, he would distribute newspapers, and when he grew up to be able to ride a bicycle, then he would distribute these papers to more homes, and whatever earnings he would have, he would spend that for his education. Because he was looking forward to

becoming something and he actually became one of the premier scientists of this country and the President.

So, he became the President of India. The President is understood to be a king of the country. So, from such a poor family and from such a poor beginning, he ended up as the President of this great country.

Now, that is what Saints say. That is what Swami Ji Maharaj says, "If you have conviction and you have a resolve to follow that, then you will get whatever you are resolving or whatever you are committed to do."

So, Saints say, "Whatever you ask from your God Almighty, if you ask with love, conviction, and a resolve, then that God Almighty makes that happen for you."

So, in this lifeform, if one resolves and has the commitment to go and meet God Almighty, then God Almighty will make that happen. And if someone wants to sin and he wants to go to hell, then that will also be made possible for him.

Therefore, if we have conviction and we have a resolve to manifest our Masters and meet God Almighty, then we shall be able to do it.

So, Swami Ji Maharaj says, "This opportunity you have as a lifeform is a very priceless opportunity and it is time for you to wake up and understand how priceless an opportunity that has been given to you. So, use every second for making the most of this opportunity."

This life has been given to you to get rid of all the sufferings that you have endured through all these lifeforms. It is given to you for getting out of this ocean of life and death. And it is given to you for getting salvation and going back to God Almighty. Now, if you do not achieve that, then you have wasted this opportunity.

But we forget all this and we go about our mundane lives and we have all our attachments, all our relations and families, and we spend our entire life in those pursuits. And, the result is that we have repentance at the end of our lives because we are so badly entangled in this. This is nothing but a delusion created by Kal and Maya and we are getting forever entangled in this delusion. And in this delusion, we forget the true purpose of this life and we waste this life. And that is why we have to go empty-handed at the time of death.

Raju sings at 00:11:54

So, Swami Ji Maharaj says, "Therefore, use this opportunity and spend it in devotion." And then, He tells us what we should be devoted to. So, we should be devoted to our Master.

Now, the question that arises is, "Why should we be devoted to our Master? Why not to so many deities and so many gods and goddesses that are there?" So, He tells us about it.

We have not met these gods and goddesses. We have not seen them with our own eyes. Now, what we see are only pictures or images made by artists. And those artists have made these impressions or images or photographs for their sales. So, we do not really know how these gods and goddesses look. And if we are not able visualize them, then how can we contemplate on them, how can we go and meet them?

When we go in person to the Master, He initiates us. We spend time in His company. We see Him. And during Satsangs or other times, we can see for ourselves. And whatever we see for ourselves, we can contemplate within. We can visualize that form within.

So, therefore, what we cannot see, we are not able to contemplate or visualize, and we will not be able to manifest that form. So, therefore, it is said, "You contemplate on the form of the Master. You love your Master and contemplate on His form because, without that, you will not get your salvation."

Therefore, in Sant Mat, the importance of the Master is so high because we cannot fathom God Almighty — He is formless, He is nameless. And we cannot possibly imagine with our intellect on God Almighty. So, the Master is the means by which we are able to attain and we are able to manifest and go and meet God Almighty.

Therefore, in Sant Mat, it is said that there are three measures for getting your salvation. You have to go in the company of the Masters and attend Satsangs; then you do your seva; and your Bhajan Simran. These are the three means for you to get your salvation.

When we are involved in doing these things then, one day or the other, we get the Grace of the Master. And then our journey within begins. We go from the ninth door and we come to the Tenth Door where we manifest His Radiant Form.

Raju sings at 00:17:50

He says, "Who should be your Master?" So, the Master has to be One Who is doing the practice of Surat Shabd. He practices the Surat Shabd Yoga. Anything else is a waste of making a Master."

He says, "If your Master is not the one following the Path of the Shabd, the one following the Path of the Sound Current, then making a Master is also futile."

So, there are so many people who misuse all these teachings. Like in our village, actually in U.P., it is considered that up to the age of fifty to sixty, you do whatever you want. You eat nonvegetarian food, do anything, enjoy it, life, and after that, you become a gurumukh. And the sense of 'gurumukh' there – or the practice of becoming

a gurumukh – is that you call these pundits. And pundits have made a business out of this.

So, they come with bullock carts, and when they come into the village, all these elders who want to become gurumukhs, they call these pundits. Then these pundits claim that they will give you 'Sat Naam'. They've only heard that Kabir Sahib has referred to the word 'Sat Naam'. So, that is about all that they know. And they say, "Okay, we will give you Sat Naam." So, they make all these elderly sit and they take out betel leaves. And, on the betel leaf, they write 'Sat Naam'. And then, they ask these elderly to eat the betel leaves. And, once they've eaten, then that's it. They are 'gurumukhs' and they have reached 'Sach Khand'.

So, that is how they fool all these people. And then, in turn, these people then give them various food, grain, clothes, and all of that which they load onto their bullock carts. And they fill that and then go.

So, that is how these people misuse and they make a business out of this and fool innocent people. Even my grandfather had done this.

* * *

Now, when I had started Satsangs in Varanasi — this is a place where they all believe in Rama and, for them, he is their deity and God — and when I would give Satsangs and, when the utterance of 'Naam' would be there in my Satsangs, they felt that 'Naam', when I referred to it, it was 'Rama Naam' — that I was talking about Rama. So, I had to clear their delusion of Rama, and then, a lot of them later followed and came onto the Path and they got initiated. So, now, there are quite a few initiates there. But initially, it was difficult to get them off this 'Rama Naam'.

So, in the scriptures, in the teachings, it is said, "There is a lot of difference between Rama and Naam." Rama is an avatar of Lord Vishnu. He was incarnated and he gave salvation to one lady, Ahalya. So, whereas, he gave only to one, Naam has been much before Rama took this avatar and it will be there forever. And so many people have got salvation due to Naam.

Raju sings at 00:25:42

Swami Ji Maharaj says, "The True Master is the One Who follows the Path of the Shabd. He teaches Surat Shabd and He has manifested Surat Shabd and He has merged in the Shabd. He is a True Master."

So, He says, "Find a Master like this. And when you find a Master like this, don't bother about any other conventions and traditions. Just follow what He says and start your practices."

Raju sings at 00:27:24

Swami Ji Maharaj says, "The Sound Current has emanated from God Almighty and It has come down from various planes and It has come into this human form and It is resonating at the Eye Center."

Guru Nanak Sahib says, "That is the Sound Current which has emanated from God Almighty. It has created these sixteen planes. It has created And, Pind, Brahmand. That is the physical, astral, and causal worlds. And, after creation of all of that, It is resonating at the Eye Center."

The Sound Current is resonating at the Eye Center. When we withdraw the attention of the soul and it comes to the Tenth Door, there the intellect stops and all our physical faculties stop. And there, we manifest the Radiant Form of the Master. And with the Grace of the Master within, He gets us connected to the Holy Sound Current that is resonating.

That Holy Sound Current is very pure. And when. with the Grace of the Master, that Sound Current is manifested within, then the mind and all its previous burden of deeds, all that is cleaned out in an instant. And it becomes pure, like a glass – the soul and the mind.

Raju sings and 00:31:07

So, after explaining all this, Swami Ji Maharaj says, "I have explained to you what a True Master is and whom you should make a Master. There is no danger or there is nothing wrong in this. You should truly look for a True Master. And then, follow the Teachings of that Master."

Raju sings at 00:32:27

He says, "I have explained to you what a True Master is, and what are the traits of a True Master and you should search for a True Master. And once you find a True Master, then you should sacrifice your mind, your belongings, and everything at the feet of that Master and follow the Teachings of that Master. If you do so, then in this life itself, you will be able to manifest God Almighty."

If we don't follow the instructions, we will not be able to get rid of this duality and we will not be able to develop true love for the Master. You have to develop true love for your Master. The mind is tied up in all the entanglements of this world and only outwardly the mind shows love and affection for the Master. But in the heart, it has all the outside desires and all the attachments of this world and, therefore, it does not allow us to have and develop that true love for the Master.

At the time of initiation, we have love for the Master. And after He initiates, then we should spend time doing the Bhajan Simran of two, two and a half hours every day. When we do that, the love for the Master increases.

But on the other hand, if we do not do the meditations, we do not spend that two and half hours' time doing it then, gradually, the love for the Master reduces and we gradually forget His Teachings and we are not able to develop that true love for Him. And without true love, we are not able to get success on this Path and we only remain dry on this Path.

Raju sings at 00:36:54

Swami Ji Maharaj says, "When you meet the Master, don't get distracted by caste, creed, and other outwardly appearances." If we feel that we are of an upper caste and the Master is of a lower caste — or He belongs to a different religion, we belong to a different religion — then we will never be able to truly develop that love and go ahead on this Path.

* * *

So, Ravidas, Sant Ravidas, was a cobbler by profession. And Pipa, was a king in Rajasthan from place called Gagaraungarh. So, he was a king and he had heard that Ravidas is a True Saint. He is a Saint of as high an order as Kabir Sahib. So, he decided to go and take the Darshan of Sant Ravidas and he went to Varanasi.

When he went there, in the hut of Sant Ravidas, He was giving a Satsang. So, when he listened to the Satsang, what was said in it, touched Pipa. And after the Satsang, then Ravidas Ji gave Parshad.

So, He was giving some sugar or some such candy to the people who were attending — there were about ten to fifteen people who were in attendance of that Satsang. So, He gave them all that sugar. And when King Pipa came for taking the Parshad, then Ravidas Ji felt, "This is a king. He has left his ego aside and he has come to me in this state. So, I must give him something really heavenly."

So, when Pipa bent to take the Parshad, and Ravidas Ji felt, "I should indeed give him the Nectar." Just to show outwardly to others, he dipped His hand in a vessel next to Him. That vessel had water which was soaking raw leather and it had become red with the color of all the leather that had been kept inside. So, just to show others, He put his hand — as if to take the water from that vessel — but, indeed, He was giving him Nectar. So, He poured it in the hand of Pipa.

Now, when Pipa saw this also, he felt, "This person is a cobbler and a shudra — a person of lower caste – and it is considered inauspicious to drink or touch such water." So, he felt, "By giving me this water, he is also making me a person of a lower caste." So, his ego prevailed on him. And instead of drinking what was given to him by Sant Ravidas, he turned aside and then he let that drip to his kurta.

So, he then came back disappointed. And when he came back to his place, he called a washerman, and he gave his clothes to the washerman and told him to clean those.

So, he immediately told the washerman, "Clean it." Because of the red water, that kurta had got stains of red color on it. So, he told the washerman, "Clean those stains quickly so that the rest of the family members should not ask me about those stains and they should not know about all of this."

So then, that washerman took those clothes of the King Pipa. And when he was preparing hot water for cleaning, he called his daughter who was a small girl of around six years old. And he told her, "You suck out this stain. Make the cloth soft so that when I put it in the hot water, it will drain out that stain quickly." He told her, "You just make this cloth wet by sucking it and spit it out so that you don't swallow that stain."

Now, when she started doing it, she found it very sweet and very intoxicating. So, when she started sucking on that stain on the cloth, she actually started then swallowing that spit. When she started doing that, the withdrawal of the soul started. And, by the time she sucked out that stain, she had already gone within and she had gone up to Sach Khand.

So, since she got all this experience, from the next day, she started doing Satsangs. And she started explaining about all these inner experiences that she had because she had seen everything. And just like Sant Ravidas was doing His Satsangs, she also started her Satsangs here.

So, that way, gradually then, all the mahatmas started coming and large gatherings started taking place. So, people in the thousands would come to listen to her Satsangs. And then, news spread, and even King Pipa got to know of this — that the washerman's daughter is doing Satsangs like Ravidas.

So, he felt, "She is of a higher caste. She is a washerman's daughter. So, there is nothing wrong in going and meeting her in public." So, he sent his throne — he sent his chair — there for sitting and listening to her Satsang.

When he went there and he heard all the things that she was saying, then finally he bent and he laid prostrate at the feet of that small girl.

When she saw this, she also got up from her chair and she also bowed down and laid prostrate in front of King Pipa. And then, King Pipa was annoyed because he said, "I have bowed down to you because of your knowledge and your Satsang. But why have you done so for me?"

So, she told King Pipa, "I have not bowed down because you are king. I bowed down because you are my Guru. Whatever I have got, it is only because of what you gave me."

So, King Pipa was amazed and he was wondering what was it that he told her? Or how did he impart so much knowledge to her? So, he asked her, "What exactly happened?"

And then, she told him, "You had given that kurta for washing and there were those red stains and I sucked up on those red stains. And all my knowledge is a result of that. So, therefore, since that kurta belonged to you, you are my Guru."

So, when Pipa heard this, he was shocked and he then felt very sorry and he rode to Sant Ravidas. He went back there to His hut and he bowed down to Sant Ravidas.

So there, he bowed down, and then he requested Sant Ravidas, "You please take out some more water from that and give it to me."

So, Ravidas laughed and He said, "It was not that water. There was nothing in that water. That I just took to show others what I'm giving you, but indeed, what I gave you, I got from Sat Lok. It was the Nectar which I got from Sat Lok and I directly gave that to you. But then you wasted It. And then It went to that girl to whom it was destined to go to."

So, he said, "You please shower Your Grace again." But then, Sant Ravidas said, "No, for Saints, They will extend Grace only once. So, now, I cannot extend the same Grace to you. You have to take Naam and you have to do the practice. And then you have to go within."

So, thereafter, he agreed to take initiation. He felt, "At least, give me initiation." And he took Naam from Sant Ravidas and he had a true love and affection for Ravidas and he left his kingdom and he spent his time in devotion. And He became a great Mahatma and Saint. His reference is also there in Guru Granth Sahib where He has written His Bani.

So, Swami Ji Maharaj, therefore, says, "Don't look for any outward appearances. Don't look for any caste, creed. Leave all of those things aside. What you are concerned with is to understand the Teachings and go within — do that practice and go within."

So, therefore, we have to follow the Teachings with love and affection of the Master. And even when we do fifty percent of what They tell us to do, even then, They shower Grace on us and we get to enjoy that spirituality.

Saints have come into this world — They have taken avatars in this world — to come and shower Their Grace and They are here to shower Grace on everybody. But we have to develop our vessel. We have to make our vessel receptive of Their Grace.

When They are showering Their Grace on us, if we are entangled outside — in this world outside — then we are not able to absorb that Grace. Then how can They also shower Their Grace on us?

So, whoever has gone with true love in their heart and faith in the Master, they have got success on this Path. They have got the Grace of their Master. And if we also do that, then we will also get the Grace of the Master.

Raju sings at 00:57:14

Radhaswami.

13

Meditation Talk
05 Aug 2022 – Morning

Whoever God Almighty Deems Ready For Bringing To Himself, He Brings In The Company Of The Masters

After tens of millions of lives, God graces us with this human life. And with His Grace, we come in the company of the Masters. Whoever God Almighty deems ready for bringing to Himself, He brings in the company of the Masters. So, indeed, those jivas are very fortunate who come in the company of the Masters because, then, their account is all settled.

Once the Master initiates a jiva, then that disciple's account of karmas, which has been forever with the Lord of Judgement, that moves to his Master. Then it is for his Master to decide everything on his behalf. Because that account is with the Master, the angels of death do not come at the time of death. And since there is no one else, the Master comes to take that soul. Even if that disciple has the love equal to a mustard seed of his Master, and he has gone to Satsangs, he has attended lovingly, then the Master always comes to take that disciple Himself.

So, for whom the Masters don't come? They don't come for the disciples who, after being initiated, do not follow the Path and they completely forget their Master. And they then go in the influence of the mind and do all kinds of karmas and build up their sins. And, for such people then, the Masters don't come to pick them.

Then, the Masters don't come to fetch that soul because, when the Masters come, then the souls get liberated, and because of the buildup of karmas, the Masters decide to call upon the Lord of Judgement. For such souls also, the angels of death do not come because, when the angels of death come, they beat up the jiva. They beat up the soul. But the Lord of Judgement is more gentle and the Masters ask the Lord of Judgement to take the soul and then to give rebirth in a place deemed fit by the Masters.

Now, because of the rebirth, such a jiva then loses the connection with the Master Who had initiated him. But the seed of initiation does not get destroyed. That seed of initiation remains. And that takes that jiva back to another Living Master of his time. So, then the new Master gives initiation and then He takes the soul in His embrace. So, once a Master has given initiation, They do not leave the soul back to go in this ocean of life and death.

So, for those souls, those jivas who are doing meditation of two hours, or two and a half hours daily, these souls, after their death, they are kept in the Par Brahm. And for those who are not doing so much meditation, for those souls, the Masters keep them at the level of the Thousand-Petaled Lotus. For such souls have no attachments here, they do not have desires for this place and they do not have any attachments, even if they have not meditated, the Masters straightaway take them to Sach Khand.

So, for such a jiva who has no desires and no attachments here, the Masters come at the time of death and, with Their Darshan, They manifest the Sound Current and then They, straightaway, take that soul to Sach Khand.

However big a sinner that satsangi may be, that disciple may be, the Masters may give him one life, or may give him two lives, but They cleanse his karmas and then They take him back to God Almighty. They do not leave him again in this ocean of life and death.

So, therefore, Masters say, "Those who have got initiation, they are indeed fortunate. Because their account of coming back in this ocean of life and death comes to an end.

* * *

So, in the morning, we have woken up and our mind is fresh and quiet. As the day progresses, the mind becomes more active and gets more dissipated. So, we should make the most of this time and sit for meditation. We should remember the Five Names given and contemplate on the form of the Master.

14

Meditation Talk
05 Aug 2022 – Afternoon

Jivas With Lives As Human Beings Can Carry Influential Impressions From Previous Lifetimes

In Agra, there were two disciples, a father and a son, and they had taken initiation from Swami Ji Maharaj. In those days also, there were epidemics like haiza (cholera), and plague. And there were no cures for that. So, a lot of people would pass away in those epidemics.

There were very few doctors and vaids in villages so a lot of people would leave their villages and they would travel out. So, that way, once, the son got infected by plague.

So, he had this infection of plague and, for a month, he was suffering. And then, towards the end, he was about to die, his father was sitting by his bedside and he was telling his son, "You are my only son, and now, you are also leaving."

So, the son told his father, "My inner eye has opened and I see that I was a babul tree in the earlier life, and for brushing his teeth, someone had given a twig from me when I was a babul tree. And as a result, Swami Ji Maharaj has given me this human life. But because of that influence, I have been in a different influence because of that."

So, he said, "It is the past impression, and since I was in a very low life, that impression had carried on to me though I had got a human form this time. But I'm going to be reborn again as a human being and I will attain sadh, I will become a sadhu in my next life. So, I will get initiated and I will do my meditation and cross Par Brahm in my next life."

So, that is how he said, "Don't worry," he told his father, "I'm not dying. I'm going to be reborn as a human being. So, you don't worry about me."

That's how a lot of jivas get a human form because they have, at some point or the other in their previous lives, come in the connection of a Living Master. But even though they have lives as human beings, there are impressions that they carry of their previous lifeforms.

In the Kali Yuga, though the burden of karmas is increasing, but there are more human beings. The number of human beings is increasing substantially, and this is because of the Grace of the Masters. When They are also doing Their agriculture, They are

doing Their farming, there are each of these seeds, which have each plant and a sapling, when They just look across Their field, so many plants get liberated to a human life.

So, like that, if They see some animal, then that animal also gets liberated — animal, insects, or even in Their Satsangs, a non-satsangi comes and sits, even his cycle of life and death comes to an end.

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The time is good, so let us make the most of it. Let us close our eyes and do our Simran and Dhyan.

15

SATSANG
05 Aug 2022 – Afternoon

If We Do Not Take Pity On It Ourselves, Then Nobody Else Will Take Pity On Us

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The paathi is singing from the Bani of Swami Ji Maharaj...

Raju sings at 00:00:17

This is the Bani of Param Sant Satguru Swami Ji Maharaj. This is a continuation of yesterday's Bani. And, in this Bani, Swami Ji Maharaj says, "The initiation you have taken — the Shabd Naam that you have taken — you do the practice of that with your mind and body and you get salvation from this ocean of life and death."

All the Mahatmas say, "This body that has been given to us is priceless and one can transcend from being a human being to God Almighty." But when we are in this world, we forget the true purpose. And instead of spending it in working towards our salvation, we get all outwardly focused.

We have to have pity on our own souls. We have to help our own soul. Because if we do not extend that help and we do not pity our own soul, then there is nobody else who can come and do that. We have to understand that the soul has come from God Almighty and has been, with the mind, burdened with all the karmas. And it is forever entangled in this ocean of life and death. So, if we do not take pity on it ourselves, then nobody else will take pity on it.

So, Swami Ji Maharaj says, "Therefore, do the practice. Make the most of this priceless opportunity that has been given to you so that, when you leave this body at the time of death, you don't have to repent and you go back happily."

Raju sings at 00:04:31

Swami Ji Maharaj says, "Driven by our attachments and by our desires, the mind sins. The jivas here will kill. They will take money from others. And they will do all kinds of sins just to satisfy their attachments or their desires. Now, when it builds this burden of sins, to redeem these sins, the mind will have to take hundreds of lives in hell, and suffer in hell, to redeem these sins which it has done for its affection here for its family members, or to others, or to satisfy its desires here."

So, people sin here, thinking that it is their work or it is their religion. But there is no such religion or there is no other such thing. The only thing that matters is the sin that has been committed. And that has to be redeemed.

So, after the jiva goes through hundreds of lives in hell, atoning for all the sins it has done, Kal puts that jiva back in this ocean of 8.4 million lifeforms — which is like another hell. So, it goes through two hells like that, suffering and paying for its sins.

After it goes through this knock of Kal in hell and in these 8.4 million lifeforms, and it is suffering, then God Almighty gives it this opportunity of a human life. This opportunity is given to the soul and mind to get free from this entanglement to get salvation and get out of this ocean of life and death.

Raju sings at 00:08:33

When the Saints see this jiva suffering and being driven in this delusion of Kal and Maya and going through endless suffering in this ocean of life and death, the Saints take pity on that jiva. And They feel that, just like They are free, They are in the perpetual bliss of God Almighty, even that jiva should be taken out of this ocean of life and death and should have and enjoy the same bliss that They are enjoying. And that is why They have pity on that jiva and They shower Their Grace. They do that by bringing the jiva in Their Satsang. And, in the Satsang then, the truth is explained to the jiva as to what is the real purpose for which that jiva has taken this life.

Saints tell the sangat, "You go about your worldly ways but you spend two and half hours of meditation. That you should do every day. And you should listen to Satsang every day. By doing this, you are giving the Saints, the Masters, the opportunity to shower Their Grace on you."

When you do your meditation daily and listen to Satsangs, then you are getting the pleasure of your Master. Though you are doing your own work, this gives pleasure to the Master. And, in that, the Master extends His Grace, not only on your spiritual path, but also in your worldly matters. So, your life here also is smooth and you spend time here in this life happily, and then, after death, the Master also takes you to a place where you have that perpetual bliss and you go back to God Almighty.

Now, if you do not listen to what the Masters are saying and, under the realm of your mind, you are doing all kinds of sins and getting entangled here, then you are creating sorrow for yourself. And, if you are in sorrow, then you are also making your Masters sad.

Raju sings at 00:12:34

Swami Ji Maharaj says, "Once you surrender to the Master, once you have gone to the Master, then you should forget about all other gods and goddesses and every other

religion. For you, everything is contained in the Master. It is like all rivers merge into the ocean."

So, like that, all gods, goddesses, all religions, merge into the Master, we should be very clear in that resolve — have full faith and love in the Master. But what our mind does is, it plays tricks on us and it tells us, "Look, the gods and goddesses will be unhappy if you go to the Master. If you listen only to the Master and you do not you do your deity worship, then you will get the unhappiness of the gods and goddesses." If some child is unwell at home, then we feel that, no, this is because I have surrendered to my Master, I am going through this problem, or such things. So, all these are tricks of the mind.

Swami Ji Maharaj says, "You should forget all of that and just be resolved and have full faith and love in the Master."

We fall to such depths in worldly matters that, if someone in our family passes away, or we go through some difficulty, then we feel, "Our Master has not taken enough care of us. And it is because of that that I am going through this suffering or this bereavement." So, we fall to such depths where even a natural worldly person does not have so much disbelief in the Master like we develop by such thoughts.

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There is a beautiful example we see in the story of Bhai Manj. He was a disciple of Guru Arjan Dev Ji. And he was a very rich farmer. He had hundreds of acres of land. And when he listened to the Satsang of Guru Arjan Dev Ji for three or four days, he was very impressed by the teachings and he surrendered to the Master.

In those days, Naam was not given so easily as we get it now. The disciples had to prove themselves, had to surrender to the Masters. And only when they were thoroughly tested by the Master, only then the Masters would give them initiation.

So, in those days, we did not have such large gatherings, or groups of disciples, or satsangis. They were hardly five or ten or fifteen disciples in the lifetime of a Master.

So, Guru Arjan Dev Ji told Bhai Manj, "If you want to be initiated, then you have to raze this tomb which is there on your land parcel."

That was a tomb of Sheikh Sarwar, and he was a fakir. He was a Muslim fakir.

So, Guru Arjan Dev Ji said, "You raze that tomb — flatten that — and if you do that, then I will give you initiation."

Now, the whole village believed in that tomb of Sheikh Sarwar and everyone used to pay homage and go to that tomb.

So, he had past impressions, and he was truly surrendered to the Master. So, he agreed to do it. And, in those days, he had the muscle in the village also. So, he took ten or twelve people and, overnight, he razed the tomb. He flattened the place and he took all the remains of the tomb and put them elsewhere.

After this, he went to Guru Arjan Dev Ji, and Guru Arjan Dev Ji then took him aside and gave him initiation. But he continued testing Bhai Manj.

After Bhai Manj went home, it so happened that a series of events started taking place. Either his cattle would die or his horses would die or someone in the family would die and such kinds of difficulties started happening in his life.

So, all villagers then gathered and advised him, "All this calamity on you is because you have razed that tomb. And if you rebuild it, and do that repentance for having broken the tomb, perhaps these difficulties that have come your way, because you have razed that tomb, will cease."

So, he did not agree with the villagers because he was firmly resolved in the surrender of his Master. He said, "I'll not disobey my Master." And, that way, he continued.

Now, his difficulties did not end. And cattle continued to die and he continued to find difficulty in making a living. And because the villagers felt that there should be repentance, because he has razed the tomb, therefore, people also started refusing to come and start working on his farms. And he lost his farmhands as a result. And his income also reduced. So, then he had to start selling his land parcels to purchase food and meet his living. He also sold land for a marriage of one of his daughters. All the cattle had died in a matter of a few months, and then, even family members had left him — all died. And finally, he was left with only three members in his family — that is, himself, his wife, and his youngest daughter.

So, his told his wife, "There is no point continuing in this village because we are not getting anyone to help us or work for us. So, instead, let us go to a place where there are good canals and irrigation and I can do some work there and I can earn a living. Because here, we are not being able to earn a living."

So, they packed their belongings, which were now left to a few clothes, which were tied up in one bundle, and some utensils. So, they packed these and left. And they went about twelve kilometers away where there was a canal and there was good land.

There they set up a small hut and they started staying there. And both of them would go and work as laborers and earn their living.

So, that way, a few months passed. And, when they were there, Guru Arjan Dev Ji then sent one messenger. He handed a letter and He said, "You give this letter to him but, before you hand it over, take a consideration for that letter. Ask him to pay you twenty rupees. And then only you hand over that letter to him."

So, that sevadar met Bhai Manj and told him, "Guru Arjan Dev Ji has sent this letter for you." So, when he was asked to give the letter, he demanded that twenty rupees. He said, "If you pay me that only, I have been advised to give you this letter."

So, in those days, twenty rupees was a very big sum. It was like twenty thousand rupees of today.

So, when such a big sum was demanded, Bhai Manj did not have that money because they were just earning on a daily basis, just barely meeting their living. So, he went inside and he asked his wife whether she had any jewelry left, or anything like that, which could be sold? And, by that, they could raise the money.

So, she gave whatever little jewelry she had — the last of the jewelry that she had — and that was taken to a goldsmith. And they got exactly twenty rupees for that. And he came back.

So, when he took those twenty rupees, he gave it to that sevadar and he took the letter from him. And he opened that letter to read it.

So, what Guru Arjan Dev Ji had written inside was, "I am fine. I hope you are also fine."

So, Bhai Manj took that very lovingly and, sometimes, he would touch it on his forehead, sometimes, at his heart. And he was so happy that his Master had remembered. His Master had just remembered him; that was itself the pleasure that he got.

So, after about five, six months, Guru Arjan Dev Ji again wrote a letter and He sent it with the sevadar. And, similarly, He said, "Take twenty rupees and, only then, hand over this letter."

So, when he was asked for the twenty rupees to hand over the letter, he again went inside to speak to his wife and ask her whether she had anything left? But she told him, "Last time, I gave you everything that I possessed. So, there is nothing. Now, we only have clothes and a few utensils. So, there is nothing."

So, they started thinking as to what to do. So then, it occurred to him that there was this wealthy farmer who was staying close by to where they had built their hut. And, long back, this farmer had asked for the hand of his elder daughter for his son. And Bhai Manj had refused to give his elder daughter for marriage. So, he felt, "Okay, the elder daughter I refused, but maybe I can go and ask him to give me twenty rupees, and I can ask him to have my younger daughter marry his son. She is also twelve years old." So, he thought that maybe that's how he could get that twenty rupees.

So, he went to that farmer and met him and he told him that when he had come for asking for his elder daughter's hand for his son, he had refused. So, he begged forgiveness for that. And he told them, "My Master has asked me to give Him twenty

rupees to collect His letter and I am in need of those twenty rupees. So, what I propose is that you take my daughter and get her married to your son, and you give me twenty rupees so that I can fulfill what my Master wants."

That farmer took pity on the situation and he felt that these two are, anyways, wandering here and there. With them, that poor daughter also has to wander. So, they felt, "Okay, we will have our son married to her so that she can have a good home here at least." So, he gave Bhai Manj that twenty rupees.

So, he handed those twenty rupees to that sevadar and he took the letter. When he opened the letter, Guru Arjan Dev Ji had written, "In whatever state you are, you both come to the ashram immediately."

So then, they decided that they would immediately go to the ashram. And, accordingly, they packed their clothes in one package and the utensils. And they picked that up and went to the ashram. So, by evening, they reached the ashram.

So, when they went there in the evening, the Satsang was going on. And, after Satsang, when the Parshad was being distributed, Guru Arjan Dev Ji, when the turn of Bhai Manj came for giving the Parshad, He looked the other way and Bhai Manj had to just take the Parshad and go. He did not greet or meet Bhai Manj.

So, this way then, the two of them stayed in the ashram and they were doing seva. And they were eating in the ashram. So, after about seven, eight days, when there was this time of Darshan — Bhai Manj was not there — but his wife was standing in the line. And Guru Arjan Dev Ji was talking to another sevadar and, to him, He referred to Bhai Manj. He said, "Has Bhai Manj come to stay in the ashram?"

So, then, the sevadar told Him, "Yes, indeed, he has come. It's been more than eight days since he has come."

Guru Arjan Dev Ji asked him, "What does he do in the ashram?"

So, the sevadar told Him, "He does seva in the ashram and he eats here only."

So, Guru Arjan Dev Ji told him, "If he is eating here and he is doing seva, then whatever seva he is doing, he is eating. So, there is nothing that he's contributing. So, what is the seva he is doing?"

So, all this was with the intent that Bhai Manj's wife would listen to all this. So, she heard all this, and then she went and told Bhai Manj, "The Master was talking like this. And He was saying that we are working here and we are eating. So, there is no seva that we really are doing."

So, Bhai Manj said, "That is a correct thing. The Master is saying correctly. So, from now onwards, we will do like this. That, you do seva. You clean the utensils in the langar. But, don't eat in the langar. And I will go in the forest, early morning, and I

will cut two loads of firewood. One load of firewood I will contribute to the ashram. So, that will be my seva to the ashram. And the other, I will sell it in the village, and with that wood, whatever money we get, I will get food. And with that, both of us, we will eat. So, that way, we will be able to contribute and do seva in the ashram."

So, that way, they started doing the seva. She used to wash the utensils and he would get two loads of firewood and contribute one. And then, from outside, they would bring food and both of them would eat.

Once it so happened that it was raining and he had gone into the forest for cutting the firewood and he was carrying that load of firewood which he was going to give to the ashram. So, when he was returning with that load of firewood on his head, there was a storm and there was very strong wind which kept pushing him back and, with that load of firewood, he fell into a well. And that well had about four feet of water. So, he fell inside that well.

At that time, Guru Arjan Dev Ji was giving a Satsang. So, the moment Bhai Manj fell into the well, Guru Arjan Dev Ji got up from that Satsang and started running — that was about one and a half to two kilometers away from where Bhai Manj had fallen in the well. So, He started running towards the well. And, along with Him, the sevadar started running and following Him. So, while He was running, He told the sevadars, "You also bring a ladder and rope and follow me quickly."

So, when He neared that well, Guru Arjan Dev Ji stood at a slight distance from the well — about a furlong – He stood there and He told the sevadars, "Bhai Manj has fallen in that well. So, you go with the ladder and rope and bring him out."

So, when those sevadars gathered around the well, Bhai Manj was standing inside that well, holding on to that bundle of firewood. So, they threw the rope and they told him, "You come up. Catch the rope and come up."

But Bhai Manj said, "No. You first take this load of firewood, which is seva for the ashram."

When they heard that — these were old sevadars who were there, who had gathered around — they said, "What are you talking about? What seva, what Guru are you doing? Your Guru has completely destroyed your livelihood and you have been brought to this position because of your Guru. So, just throw that bundle and take the rope and come up."

So, he said, "You take the bundle up first." So, those people then hauled up the firewood first. And then, he climbed out of the well and he pleaded, "You don't speak ill about the Master. Whatever you have to say, you tell me."

Now, as soon as he came out the well, Guru Arjan Dev Ji ran to him and He embraced him.

So, He embraced him and He said, "I give you this boon that anyone you initiate, he will go straight to Sach Khand. And I'm so happy and I'm pleased with your seva that I give you a boon. You ask me whatever you want. If you want, I will put Kal aside and I'll give these three worlds to you."

So, Bhai Manj said, "I don't any of that. I just want You."

So, He said, "No, but I'm very happy. You ask for something — whatever – I want to give you something."

So, Bhai Manj, with folded hands, told Him, "If You are insisting that You have to give me something, then bless us that, in the future – Kali Yuga is on, Kali Yuga is coming — and, give a boon that the Masters will not test Their disciples like this. They will give initiation."

So then, Guru Arjan Dev Ji granted him that boon. And when one Saint grants a boon or makes a rule, then that applies to all the Saints. So, after Guru Arjan Dev Ji, this practice of testing the disciple and his surrender, that stopped. And initiation was easier, initiation was given straightaway.

So, Bhai Manj had gone through so much difficulty. He had lost all his wealth. He had lost family members. He had lost all his cattle and everything. But when he was granted the boon, he chose to do for the greater good of everybody. And that is the boon he asked.

So, a true Gurumukh, a true disciple, he kicks away the world and all the attachments and everything else. For him, the surrender to the Master is everything that he asks for. But, on the contrary, we see that disciples, when they have some difficulty in the family or some bereavement in the family, they immediately point fingers to the Master. We point fingers and we say, "You did not do enough to help me." And that shows how weak our mind is and how weak we are in our surrender and in the love of our Master.

So, that way, if we outwardly show our affection and love for the Master but, in our hearts, we have all the world around us, then how is the Master going to shower His Grace on us?

Raju sings at 00:50:00

So, "Everything," He says, "is contained in the Master. All the crores of deities, gods and goddesses, all the sixteen planes, and the Sach Khand, Alakh, Agam, all of those planes, everything is contained within the Master."

But our faith is not so committed. While we show love and affection for the Master, and surrender to the Master, etc., we still hold on to our deities, gods and goddesses. So, like now, we want to celebrate all those festivals – like Navratri is coming. It is a festival in India. For nine days, people fast for their deity, for the devi, for the goddess.

So, fasting is a good thing to do. It's good for health. But why those nine days of fast to the devi, to the goddess? You can fast two days a week, every week. But people have to please that goddess and, therefore, they do this fasting.

So, basically, we are standing with one foot in one boat of the Master. And the other foot, in all of the other beliefs and other rituals and other things that we so hold dearly. So, what happens is, when we have two legs in two different boats, then we won't be able to sit in the boat. We will be falling in the water.

So, that way, we are neither fully in love with our Master, nor with those gods and goddesses. And then we do not get that help also.

Raju sings at 00:53:46

In our Master, everything is contained — all the gods, goddesses, and everything. So, when we surrender to the Master, we have, indeed, surrendered to the One and All Being. It is like all the rivers which flow into the ocean. If we want to go on these sixty-eight pilgrimages in different rivers, then we should simply take a dip in the sea or in the ocean. Because, from the ocean, the clouds form and those then form the rivers and, again, the rivers flow back into the oceans. So, if we take a dip in the sea, then we have taken a dip in all those sixty-eight pilgrimages.

So, in the surrender and love of the Master, we have the devotion of everyone. We have done devotion of God Almighty and everyone. We should not have any doubt whatsoever in our mind.

Raju sings at 00:56:00

He says, "Those who surrender to the Masters, they will get out of this ocean of life and death in a second." And He says, "I have told you about the greatness of the Master. Beyond this, it is not possible to write or comprehend on the greatness of the Master."

Even Kabir Sahib says, "If I make ink of all of the oceans and I make a pen of all of the trees, and I make paper of all of the land on this planet, even then I will not be able to write enough about the greatness of the Master."

Raju sings at 00:57:49

Swami Ji Maharaj says, "The ultimate thing to do is the devotion of the Master. Everything else this world offers — that is, the riches, or the status, or power — all of that is short-lived for but a few days. But the devotion of the Master gives us that perennial throne in Sach Khand with God Almighty, which will always be with you."

Raju sings at 00:59:40

Swami Ji Maharaj says, "Everyone says that there has to be a Master and we have to have devotion and love for the Master." All the religions, all the texts, everyone says

that — even Brahma, Vishnu, Mahesh, who are the lords of these three worlds, even they need a Master.

So, Swami Ji Maharaj says, “All this wealth in this world and the status and power in this world is short-lived. It is but for a few days. But if you do the devotion — the ultimate devotion of the Master — then that gives you a perpetual happiness and a perpetual throne."

Raju sings at 01:01:32

Radhaswami.

16

Meditation Talk
06 Aug 2022 – Morning

Guidelines For Assisting Satsangis At The Time Of Their Physically Departing

We have to be careful about a few things. When a satsangi is leaving his body at the time of his death, we should get all the non-satsangis outside of that room. So, when they are passing their last breath, we should make sure that only satsangis are there around that person. Because, if we have non-satsangis there, then he or she will not be able to talk. They don't have the permission from within to talk outside if there are non-satsangis around them. So, we should, therefore, clear the room. Also, we should help them with Simran. We should do Simran and if he has forgotten, he or she has forgotten their Simran, then we should help them remember that. With that, whatever pain they are going through will also get alleviated.

The other thing is that we should not cry or weep when he or she is departing because that is not good for us also, and not good for the jiva who is departing. We should be happy because we know for sure that the Master is going to take the soul in His embrace and He is going to keep that soul in a better place. So, that soul is going to a better place, so we should rejoice in that, rather than crying or weeping there.

So, even if that jiva has not meditated but he has been attending Satsang and he has love for his Master, the Master will definitely come to take his soul. And then the Master takes that soul and keeps that soul in the eighth plane, which is the first Name that is given at the time of initiation.

This is a plane where rishis-munis are able to go to after years of austerity or years of japas, tapas. So, that is the level at which the Masters take the soul straightaway, and there, They keep the soul. Then the soul can do meditation at that place. This is a place where one doesn't have to bother about mundane matters, about eating, or about going for his business, or taking care of his farm, or taking care of his families. So, the soul is, the jiva is, quite free of all of this. And it is free to do its meditation and contemplation.

There, the Master, with His Grace, manifests the Sound Current and He also manifests the Jyoti. So, there, the jiva sees, the soul is seeing the Radiant Form of the Master. It is also seeing the Jyoti. And it is listening to the Holy Sound Current. So, there is no

need to do Simran at that place, only by seeing the Radiant Form of the Master and Jyoti and listening to the Holy Sound Current, all the burden of karmas gets redeemed.

So, there, by having Darshan of the Radiant Form of the Master and Jyoti, and by listening to the Sound Current, the stomach remains full. There is no need for any other thing. And since the stomach is full, there is no need for any occupation or nothing else that needs to be done. So, the soul is very happy there and it reduces the burden of its karmas just by the Holy Sound Current and by the Darshan of the Masters.

Simran that we do here is only to take us up to the Eye Center. And there, once the soul goes to the eighth plane, it doesn't need to do Simran.

So there, the soul is doing Naam Bhakti. There are four stages in bhakti or devotion. The first is the stage where we do Guru Bhakti, that is, we please the Master. And the second is Naam Bhakti where we listen to the Holy Sound Current and take Darshan of the Master and the Jyoti. Then, the third is the Mukti Pad, or the Par Brahm, where we go beyond Brahm and we get salvation outside of this world of Kal. And the fourth is Nij Dham or Sat Lok, where we go back to God Almighty. These are four stages that all satsangis have to go through. And the Masters have the satsangis, or have the disciples, pass through these phases within. They don't have to come into this human life to go through all the four stages.

So, that way, the Masters have Their disciple go through these three cycles or three lives within. And even if we have love for the Master equal to a mustard seed, even then, the Master comes to take the soul and the Master doesn't allow the soul to come back into this world and keeps it in a state of happiness in the upper three levels.

So, therefore, we should have love and affection for the Master. We should inculcate that love and affection at the feet of the Master because He is our Protector. Everything else that we do, that results in destruction of our period here.

So, They come here to give Their Satsang and awaken the soul and then They initiate the soul and help the soul go back to God Almighty.

So, that is how They work towards the salvation of the soul. All other worldly people do things to tie themselves and entangle themselves into this world again.

Therefore, we should have love and affection for the Master and we should follow His Teachings of doing our meditations on a daily basis. We should have pity on ourselves and this is work that is given to us to do and it is not going to be done by anybody else.

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The atmosphere is quiet and nice and we should make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

17

Meditation Talk
06 Aug 2022 – Afternoon

Devotees Who Have Full Love And Affection For God Almighty, God Almighty Is In Their Control

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Sant Mat is a path of love and affection, which Saints have called as a 'path of devotion'. There are many ways to offer our prayers. There is Ashtanga Yoga, one can go to pilgrimages, do japas, tapas, there are so many ways. But the highest of all of them is that of devotion.

The Ramayana was written 10,000 years before Rama was actually born. And it was forecasted that Lord Rama would come at the banks of the Pampapati Sarovar, the lake Pampapati. And there, whoever was staying there, the sages, or munis, rishis, they would get the darshan of Lord Rama. So, reading that, Valmiki's Ramayana, a lot of rishis and munis, they were sitting, doing their practices of pranayamas, etc., at that place.

So, that way, these rishis were doing their practices there, some were doing for 6,000 years, some for 4,000, some for 2,000 years. And they were all waiting for Lord Rama to come and give them darshan.

And there was one poor lady called 'Shabri', and she felt that she also wanted to have darshan of Lord Rama. So, she also came there to stay, but all of these rishis, munis and brahmins, they were all of higher caste. And she was of a low caste. So, she felt, "If I go in their midst and I stay close to them, then they may curse me." So, she decided to stay at a slight distance from them and she built her hut and she was staying there devoted to Lord Rama.

So, whilst she was there in her hut, she felt that, though she was doing her devotion towards Lord Rama, she felt that she should be of some service there. All of these rishis and munis, who were of a higher caste, she should go and help there somehow.

So, she felt that if she did it in the daytime, then again, she would not be able to please them, that they would curse her. So, she decided that only in the night she would clean the area. So, she would clean the surroundings of these rishis and munis and the road, which went towards the lake, she cleaned that road every night.

There was one rishi, he was more than a hundred years old. His name was Matang Rishi. And he observed, "Someone is keeping this place clean." And he wanted to find out who that person was. And so, he decided that he would try to find this person.

So, when anybody would come on that path, then Shabri would hide behind the trees and not make herself seen to anybody there.

So, Matang Rishi instructed two of his disciples to go and hide behind the trees, in the shade of the trees, and see who was the person who was cleaning this place? And when they would find out, they were to bring that person to him.

So, when she was cleaning as usual in the night, when they observed her, they came out. And then she was very scared when she saw that the rishis had come and they should not curse her in any way.

So, they told her that she should not worry. It was their Master who had asked them to bring her to him. So, when they took her there, she was trembling because she was scared as to what he would do to her. But when he came and saw her, he said, "Don't get scared, I'm not here to curse you. In fact, I want to give you a boon."

So, he asked her whether she had any practice that she was doing? And she said that she did not have any such initiation from any of the rishis or munis. So, he made her sit and he gave her initiation himself. And then, he told her, "Seeing your devotion and your love and affection here, and your seva, I'm granting you a boon that, when Lord Rama comes, he will first come to your hut and he will first give you darshan."

So, now, she had the blessing of Matang Rishi and she was sure that, indeed, Lord Rama would come to her hut. So now, she was worried as to what she would offer to Lord Rama when he would visit her hut. So, she started collecting the berries which, when they were ripe, they would fall to the ground. So, she collected all these berries. But when she collected all these berries, she was not sure whether there was any insect in any of them, or if some of them were sour. So, she tasted all of them and whichever was a sweet berry and did not have any insect, she would keep aside. And the rest, she would throw.

So, the day arrived when Lord Rama visited that lake and all the rishis and munis all stood outside their huts in anticipation that, since they considered themselves more attained, they felt that Lord Rama would first come and meet them.

So, all of them had lined up outside of their huts in anticipation of Lord Rama coming in so they could host him.

But when Lord Rama came, he did not go into any of those huts. Instead, he straight went to the hut of Shabri.

So, Lord Rama, thereafter, stayed for three days in her hut. The story is very long but, the short of it is that, he ate the berries that she had tasted and kept. And he ate those

berries, he accepted her hospitality and love in that hut. And he stayed there. And, on the third day, he requested her, "I have to go further. I cannot stay for long here. So, with your permission, I will have to leave."

So, she said, "Okay." But she was so much in love with Lord Rama that she could not bear the pangs of separation. So, as soon as Lord Rama left her hut, she laid down and she died there. So, that is the kind of devotion, love and affection one has.

Lord Rama knew that Shabri had a lot of love and affection and a lot of devotion for him. So, instead of going to others, these rishis-munis who had ego about their attainment or about their caste, some were brahmins, some were kshatriyas, so they felt that they deserved Lord Rama to come and meet them first. But they were all driven by their egos. Instead, he chose to go for the devotion of Shabri.

So, Sant Mat is also a path of love and affection. And it is a path of devotion. Just like the devotees who have full love and affection for God Almighty, God Almighty is in their control. Like that, the Masters are also in control of their disciples who have love and affection and devotion for them.

So, it is, therefore, necessary for us to develop that devotion. And, in order to develop that devotion, we should do our Simran. We should fall behind our Simran, because by doing Simran only, we will be able to develop those abilities of doing that devotion, which is necessary for us to become the utensil for the Grace of the Master.

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So, the time is good and we should make the most of it. Let us close our eyes and get connected to our Simran and Dhyan.

18

SATSANG
06 Aug 2022 – Afternoon

Anyone Who Has Been Given A Human Birth Is Capable And Has The Full Ability To Do Exactly What Is Being Told In The Satsang

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The paathi is singing from the Bani of Swami Ji Maharaj...

Raju sings at 00:00:07

This is the Bani of Param Sant Satguru Swami Ji Maharaj. In this world, for status and for money, we agree to take on jobs or we agree to work for others, and we listen to harsh words said to us in doing our duties, or we go through difficulty in doing all this. This is only so that we can accumulate wealth and we can get some status in this society. So, in this Bani, Swami Ji Maharaj has spoken about this.

So, in this Bani, Swami Ji Maharaj says, "With such great difficulty, we accumulate this wealth and the status and how we lose it over a period of time."

Raju sings at 00:03:00

Swami Ji Maharaj says, "With great difficulty, this wealth which is accumulated over a period of time, people lose this wealth to get status in the society to show off in the society. They spend this to enhance their status. And, in marriages also, people spend a lot of money to show off that they have wealth and that they are better off than the others."

Like that, to get fame, when ministers stand for election, they also spend a lot of money so that people will remember them in times to come. So, they do all this for getting status in the society and for showing it off to the society.

So, nowadays, even for a naming ceremony, people spend money as if they are spending for a marriage. They book a hall and they do all kinds of decorations. And it is only a function of about one hour – but they do all this. And they do this because they want to show off that they are great and that they have a lot of wealth which they can spend.

Raju sings at 00:05:57

He says, "We take on employment and we listen to harsh words said by the employer. He gives us difficult duties and we undertake all those difficult duties and that onerous work to accumulate that wealth and then, to keep our status or show off our status in this society."

So, we are so much scared of the society. We have so much concern for the society around us — where we are willing to go through these levels of difficulties. But He says, "We do not have the same kind of feelings for our Master."

He says, "We spent all our valuable time in accumulating wealth like this, in going through onerous work and listening to all kinds of things. And we do this only for getting status or for keeping our pride, or for showing off to the others. And all this is only going to be there for a few days. It is is not permanent. And, in this process, we are forgetting what is permanent and we are not spending time for doing that thing which is permanent."

So, even if we had spent half of that time in carrying out the directives of our Master, in listening to what He had to say — if we had spent even half that time — then today, His hand of Grace would be on our head and we would all be quite transformed people.

Raju sings at 00:09:26

He says, "We have spent our lifetimes in this bondage and in doing all this hard work for all worldly matters. We have not listened to the Master. We have not given that much time to what the Master has told us to do."

So, if we had spent that time listening to our Master, then His hand of Grace would be upon us. And He would even Grace our worldly life and we would spend this time in this life happily. And then, at the time of death also, He would be there to protect us and take us to higher planes.

He says, "We go through so much difficulties. We go through the bondage." We even pick up guns and stand at the border — if you look at the army personnel standing in deep snow. So many army personnel die there in that snow. So, why are people going through all this trouble? It is only for getting their livelihood and only for maintaining their families and their status.

So, even if we spent twenty-five percent of that, in listening to what our Masters have to say and follow that, then we would be transformed people — we would have His Grace on us.

We should follow the Teachings of the Master. Now, the Teachings of the Master are very straightforward. Though They appear straightforward, They are very difficult to follow. That is because of the mind. The mind is willing to go through all the pain for this outward world, but it is not willing to listen to the Teachings of the Master and go within. It is forever deluding us in this world.

* * *

So, Jaimal Singh Ji Maharaj also was in the military. And he had requested his Master that he would like to resign and stay in the ashram and do his meditations. But his Master told him that he had to complete his duties and earn his livelihood and pay off his karmas. And, while doing his duty, he should do his meditations and follow the Sant Mat.

Jaimal Singh Ji Maharaj did not really have to work. He did not have family obligations — he was not married and he did not have children. And he had only one elderly mother who also passed away. So, he really did not even need to carry out his duties of work or earn a livelihood because he had enough. But following the orders of his Master only, he decided to carry on his duties. So, in the army also, in the camp where he worked, though it was a difficult duty, in the night afterwards, he would sit for meditation. So, near the camp, he had made a trench of about five feet. And he would keep his gun there, and he would keep a mattress on that, and then he would sit inside the trench and do his meditations in the night.

So, he carried out his duties till he retired — for about fifteen years thereafter. And after he retired, by then, Swami Ji Maharaj had left His physical body, but He had instructed Radha Bai that the Guru Granth Sahib that He had — He had a book of Guru Granth Sahib — and He said, "This has come from Punjab. So, give this book to Jaimal Singh Ji Maharaj and let him go to Punjab and then preach Sant Mat there."

So, Radha Bai told him and gave him that Guru Granth Sahib and asked him to go to Punjab.

So, Radha Bai conveyed the instructions of Swami Ji Maharaj and gave him the blessings and gave him that Guru Granth Sahib and told him that he should go to Punjab and preach Sant Mat there.

And there was one sevadar lady with Radha Bai, Bibi Rukko. And Radha Bai instructed Bibi Rukko that she should accompany Jaimal Singh Ji Maharaj because she told him, "He is a Sadhu. So, you accompany him and take care of him."

So, Jaimal Singh Ji Maharaj went to Punjab and, on the banks of the river Beas, He set up His tent. That was a place known to have a lot of ghosts. And the people refrained from visiting that place because, even in daytime, they could see ghosts. So, Jaimal Singh Ji Maharaj then stayed in a tent on the banks of the river Beas there.

So, the local villagers, once they knew that Jaimal Singh Ji Maharaj had put a tent there, they tried to oust Him from there. They felt, "This person has come and he's going to try to acquire all of this land here."

So, Jaimal Singh Ji Maharaj told them, "Any of you are free to come here and stay like I am staying. And we can all stay. The ghosts can stay and all of us can stay." But no one mustered the courage to stay there on the banks of that river.

He would collect His pension at the post office which was nearly about two kilometers away in the village. So, when He went there, He would go to the sweet shop there and ask them to prepare about five kilograms of rotis to be taken.

Then He would collect His pension and, with that money, He would pay for those rotis. And He would collect about five kilograms of rotis and take those into packets. When He went to the tent, He would tie this on the roof of the tent. He would put these into baskets and hang them on the roof because there were rats and snakes and other things that would come by His tent. And there was no door on His tent also.

He instructed Bibi Rukko also that she should also spend time in meditation. And whenever she would feel hungry, she could take that roti, which would be dried up, and dip it in saltwater for about ten minutes. That way, it would become soft and they could eat it.

So, that way, He would eat that roti and He would also tell Bibi Rukko to eat it. So, till the very end, He ate only those rotis.

Now, Bibi Rukko had actually come to do His seva and for cooking food and giving Him food. But instead, He did not take that seva from her and He, in fact, asked her to spend time in meditation.

So, there was so much sacrifice that we can see in His life. And all this is for God Almighty, for His Master — in the devotion of His Master.

He did not even construct a room for Himself. He had enough pension money to do it, but He chose to live a very, very simple life. And He just ate that roti and lived on that.

So, when Sawan Singh Ji Maharaj came, with his income, he constructed one small, one-room house for Jaimal Singh Ji Baba. But actually, He even had refused for a house to be constructed. However, He finally agreed for that one-room house, which was constructed for Him.

So, today also, the Beas Ashram is still called 'Dera Jaimal Singh Ji Maharaj'. So, the 'Dera' means tent.

Raju sings and 00:26:20

Swami Ji Maharaj says, "At the time of death, what is going to come and help you? Is it going to be your house or your family or your money or your status? None of these are going to be helping you at the time of death. Only your Master will come at the time of death to help. And instead of spending that time in the love and affection of

your Master, you are spending it on all of these things which are only going to be there for a few days. They are not permanent and we are not spending time for what is permanent."

We are not even making twenty-five percent effort for doing our meditations and doing our devotion to our Master. Instead, we are spending all of our time in all of these outward pursuits and we have no time for doing our meditations. We are not doing the devotion of the One Who is always thinking about us. Instead, we are thinking about those who are thinking about others. And that is why this whole world is so unhappy. So, this is the way the world is.

Now, we go to the Satsangs and we listen to the Masters but, eventually, we only do what our mind says. If we had listened to what the Master had to say, then today we would not be in our current state of affairs. We would be quite transformed and we would be in a very different state of affairs.

Raju sings at 00:30:05

Swami Ji Maharaj says, "In our pursuit of all this worldly materiality, we undertake so much trouble. We undertake so many illnesses. We undertake mountains of difficulties on us. And all this is only for these worldly pursuits."

Raju sings at 00:31:17

He says, "We have forgotten that day when Kal will be playing his drum on our head. And when he's playing that drum, whatever we think and whatever we desire, aspire, nothing of that is going to happen. And all those aspirations and desires will get converted into drawing us back into this life and death. And, again, we will go in these 8.4 million lifeforms driven by those desires."

We go to Satsangs but then we do not give an ear to what is being said. We do not internalize what is being told to us. We somehow reconcile when we are listening to the Satsangs – our mind reconciles that, somehow, all that is being said is for Mahatmas. And we are not a Mahatma. We are sinners and, therefore, we are not going to be able to do anything that is being said. We reconcile to that and that is how we go about and take it out from the other ear. But we must remember that anyone who has been given a human birth is capable and has the full ability to do exactly what is being told in the Satsang.

So, whatever has been given to the Mahatmas is also given to you because you have been given this human life. But it is only that the Mahatmas have gone through that pain, gone through that difficulty of doing it. Whereas, we are, somehow, shirking that difficulty, shirking that responsibility to do it.

Raju sings at 00:35:02

Swami Ji Maharaj says, "The power and wealth that you have accumulated is not going to stay with you. And, for this, you have undertaken several sins and burdens, when that is not going to stay with you. Had you been wiser, you would have used that wealth and power to do seva — to do self-sacrifice and help others. And, that way, you would have made good of your wealth."

Sawan Singh Ji Maharaj would give all his salary, whatever salary he would get, he would give that to Jaimal Singh Ji Maharaj. And then only Jaimal Singh Ji Maharaj would decide what was to be given to his family. Directly, Sawan Singh Ji Maharaj never used that money to be given to his family members or anybody.

So, it was this income that he was giving to Jaimal Singh Ji Maharaj which increased the ashram. So, the ashram grew by rooms. So, the first one room was constructed; then the other; and that way, a hall was constructed. All that was with the income of Sawan Singh Ji Maharaj.

And later, Sawan Singh Ji Maharaj also came by a very large land parcel of about two hundred acres which was barren, which he could buy very cheap in Sikanderpur. And he asked Jaimal Singh Ji Maharaj whether he could buy that land? So, Jaimal Singh Ji Maharaj agreed to buy that land.

So, this barren land was purchased. Later, large canals came around this barren land and that became very fertile. And this fertile land then grew sugarcane. And with sugarcane, they also put a factory of making jaggery and sugar. And that way, this barren land started giving a lot of wealth back. So, whatever we spend and give of seva, that only grows.

Kabir Sahib also says, "Whatever you give only grows." In another example, He has also said, "Like water accumulating in a boat, and wealth accumulating at home, with both hands, you should take it out. Because, otherwise, you will sink with it." And He also says, "The wealth given for seva is only going to increase and come back to you."

So, that land parcel became very rich and it gave very rich returns. Also, later, a large animal husbandry was done there — there were a large number of cattle — and today, the sugar that is required for the ashram goes from this land parcel. And also, the ghee that is required there goes from this land parcel.

Raju sings at 00:42:31

So, we should use that wealth for doing seva and giving it to the Master and for the benefit of others.

Kabir Sahib says, "The Master is not hungry for your wealth because He has the wealth of Naam and He has the wealth of His Master." So, He is not hungry for your wealth. He is only trying to give direction to your wealth so that you benefit from it.

* * *

Now, I also came from U.P. And I followed the instructions of my Master, Baba Ji — and later, Sant Ajaib Singh Ji. And I was told to settle in that place which was time famine hit for more than twelve years. People had migrated out of those villages there and there were no rains and it was absolutely barren. But just see the Grace of the Master. When He told me to go there, after that, He also made it rain. And from then till now, it rains there and that land has become fertile. It is giving; we have good agriculture. People have returned back to their villages.

So, He says, "Whatever you spend in your spirituality is the actual bank balance you possess — that is the wealth you possess."

Raju sings at 00:45:37

Swami Ji Maharaj says, "When you give your seva to your Master, He is quite content with what He has got from His Master. But He uses your wealth to give it to some poor person or some other needy person. And, that way, He gives direction to your wealth also and He makes that pure." And, likewise, when, in villages or when there are bhandaras, so many poor people come and eat. And there are these large sheds that we have made in various villages. So, wherever there are villages of having people of more than two hundred, then I have spent money and I have made sheds for them so that they can come and spend some time for spirituality. And when they come and do that, when they listen to Satsang and they do their meditation there, then who is going to get that benefit? It is going to go to the person who has spent that money. It doesn't come to me.

Raju sings that 00:47:57

So, He says, "The seva that we give to the Master, or even the physical work that we do in the ashram — the physical seva that we give — or even the Bhajan Simran that we do, all these are means of reducing our karmas." So, when we are unable to do that physical seva, we give a financial seva, then also, our karmas are reducing. Likewise, when we do physical seva, our karmas are reducing. And even if we do Bhajan Simran, our karmas are reducing. So, these are all different means of reducing the burden of karmas on us.

So, these are the three means — that is, by the physical seva, by the seva of the mind by meditation, and by the seva of wealth.

Raju sings 00:50:12

He says, "By doing these sevas, we get the pleasure of the Master. And when we get the pleasure of the Master, we get the pleasure of God Almighty. We please Them by doing these sevas of meditation, or by physical seva, or financial seva, or other sevas that we do. By this, we are working for ourselves, but we get the pleasure of the Master and a lot of burden of our karmas reduce."

So, Swami Ji Maharaj says, "By doing our seva, we get the pleasure of the Master and if the Master is happy with that disciple, then God Almighty is also happy with that disciple." And He says, "Such a disciple, where he has the pleasure of the Master, he is above everyone else." So, to get the pleasure of the Master, and for that disciple, Baba Ji used to say, "Not even a hair will get disturbed — even if there thousands of people who come or who are against that disciple."

Raju sings at 00:53:29

Swami Ji Maharaj says, "If the Master is willing, then God is also willing. And if They are willing, then Kal and karma cannot do anything untoward to that disciple. The Master has the power to change the karmas — the Master has the power even to change the Pralabdh karmas, if He wants."

So, Saints have the power to even change the Pralabdh karmas. The Pralabdh karmas are the karmas on which this body and this life are cast. So, normally, Saints do not change that, but They have the power to change it.

* * *

One such incident happened during the time of Jaimal Singh Ji Maharaj. So, once, He mentioned to Bibi Rukko, "Sawan Singh Ji's eldest son, in his Pralabdh, he is to die by hanging." And then, Bibi Rukko told Him, "But Sawan Singh Ji Maharaj is your Gurumukh disciple, so he will really get a very bad shock if something like this were to happen to his son."

So, Jaimal Singh Ji Maharaj told her, "It is his Pralabdh, what can be done?"

Then she told Him, "But You are everything. You can decide what You want. And You can change it, if You want."

So then, He said, "Okay, we will do it."

So, They called his son and, what He did was, He took a rope and He tied a noose and He put the noose on that son's neck. And He told Bibi Rukko, "Okay, I will pull this rope." He put that rope on the branch of the tree and He said, "I will pull it and I will actually pull it to hang him, and you use a sharp sword or an ax and, in one shot, you should be able to cut that rope."

Bibi Rukko was a very powerful lady. She had the strength of two human beings. So, that is why she had been given for the seva there. So, that's how it happened and, when He pulled the rope, in one shot, she cut that rope. And, that way, that Pralabdh karma of Sawan Singh Ji's eldest son was changed.

So, that way, He said, "Okay, now, you don't have to account to Kal for this. You have been hung!"

Raju sings the 00:59:17

The Will of the Master is heard in all of the planes by all the lords of the planes, by all the gods and goddesses and the rishis and munis. Everybody listens to what the Master wills and says. So, all the lords of the planes listen to the Will of the Master — be it inside the realm of these three worlds, or outside in the higher planes. But all the lords of the planes listen to what the Master says.

Raju sings at 01:00:49

Swami Ji Maharaj says, "Get the pleasure of your Master because that is what really matters." If you were to please a minister or any other person, all that is immaterial. The real pleasure is that of the Master and we should seek that real pleasure.

Raju sings at 01:02:04

So, Swami Ji Maharaj says, "If you have the pleasure of the Master, and He is happy with you, even if the whole world and the whole universe is against you, even then, not a single cell on your body will get affected because the Master is the Protector. And He helps and protects you at all times."

So, even if the Master is happy with you, and even if the God does not will it, but even then, God listens to the Master.

Raju sings at 01:03:55

Swami Ji Maharaj says, "You should work towards getting the pleasure of your Master. You should work towards pleasing your Master — even if it is at the cost of displeasing others. And if you go to please all the others, what is the point or benefit of that? Because all that you get there by pleasing them is only short-lived. We have only a few days to live here. And then again, we have the night in which we will go back in those 8.4 million lifeforms."

So, all that is short-lived. So, instead of wasting time there, you get the pleasure of the Master and follow the instructions of the Master.

Raju sings that 01:05:37

Radhaswami.

(There is some brief conversation after Babaji has removed His mic and speaks to Ashok...)

Okay, okay, okay, okay, since we stopped the mic ... No, no, it's a long Bani. That is why it is taking three or four days. We are on the same Bani. But then, you don't get to hear these things in other Banis or other places. So, it is good that you listen to all that Swami Ji Maharaj says. So, one more day, we'll go through this.

19

Meditation Talk
07 Aug 2022 – Morning

In Sant Mat, It Is Said That You Should Not Depend On Others For Your Livelihood — You Should Earn Your Own Income

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In Gujarat, near the town of Yamunabad, there was a Lalo Ji and he had kept a luncheon and Guru Nanak Ji was to come there.

So, Lalo Ji was an ironsmith and he was not so well off. And Guru Nanak Ji had come to his house and he was offering for lunch. He was giving the rotis of bajra.

So, at the same time, there was another person, Bhago. There was another rich, wealthy person called Bago and he had also offered a grand luncheon and he wanted everybody to come and attend. Only Guru Nanak Sahib and Lalo Ji did not attend.

So, he had called the entire village and everybody, and he had made several food preparations, puri, baji, and a lot or other preparations, and he had invited everybody. But Lalo Ji and Guru Nanak Sahib did not attend that.

So, Bhago asked his attendant whether the entire village and everybody had attended and whether anyone was left out? So, the attendant said, "No, everybody attended, but only the house of Lalo Ji. So, Lalo did not attend and he has a visitor, a Mahatma called Guru Nanak Sahib. And both of them have not attended."

So, Bhago got annoyed. He felt that he had arranged such a grand luncheon and this was for all the Mahatmas and all the visitors and all the village people. And yet, this Lalo did not come, and who is this other Mahatma who refused to accept my invitation?

So, he sent an attendant to ask them to attend this lunch. So, when the attendant came and he insisted that both of them visit and have lunch there, Guru Nanak Sahib said, "You also carry your bajra roti and your vegetable which you have prepared. We will take that also."

So, when they reached Bhago's place, Bhago was annoyed and he told them, "See, so many mahatmas have come, so many people wearing saffron clothes have come here and all are attending and accepting my invitation. But how come you have not come?"

So, Guru Nanak Sahib said, "Nevermind, I have attended now. So, you can bring the lunch."

So, lunch was served in a plate and they put all the food items and brought it to Him. And in the other plate, he had his bajra roti and the vegetables prepared by Lalo Ji.

So, what He did was, in one fist He took the food that was being served by Bhago and all the rich food items, He took it in His fist. And in the other fist, He took the bajra roti and the vegetable. And then He held both His hands up and He squeezed His palms.

Now, on the left side, where it was Bhago's food, all blood started dripping from His hand. And on the other side, where the bajra and vegetable of Lalo was there, milk started dripping from there.

So, that way, from Bhago's food, blood came; and from Lalo's food, milk came. So, Guru Nanak Sahib said, "See, your food is from the wealth you have accumulated by using other people and sucking their livelihood and troubling them. Whereas, Lalo, he is an attained soul. Wherever he has lunch, wherever he eats, it's a brahma bhoj. So, it is auspicious to eat with him wherever he eats.

So, a lot of people were very surprised with this shown by Guru Nanak Sahib. And Guru Nanak Sahib said, "Bhago is taking interest from poor people and he's charging interest on interest. And therefore, he is troubling the people. Whereas, Lalo Ji is earning with his sweat and he is an attained soul."

In Sant Mat, it is always suggested, it is always said, that one has to earn his own livelihood — whether it is from the wages of labor by working hard physically, or whether it is by salaries that one would earn, or other incomes. But one has to sweat and one has to earn his own income. In Sant Mat, it is said that you should not depend on others for your livelihood. You should earn your own income, and then, you should do your own meditation.

We have to do our meditation every day and we have to listen to Satsang every day. With that, the Kriyaman karma, the karmas that we are incurring on a daily basis, those will get redeemed or reduced. And we have to, anyways, go through this life and redeem our Pralabdh karmas. So, that way, at the time of death, the burden of karmas is low and one can pass away easily.

* * *

So, the time is good. It's early morning and we have just woken up and our mind is fresh. A fresh mind is a quiet mind and it is good for meditation. As the day progresses, the mind also starts wavering and going here and there. So, this is a good time to spend for meditation. Let us close our eyes and get connected to our Simran and Dhyan.

20

Meditation Talk
07 Aug 2022 – Afternoon

The More Simran We Do, Qualities Will Automatically Start Changing And We Will Get The Necessary Virtues Which Help Us To Go Further On This Path

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Once, Lakha Singh was a disciple of Sawan Singh Ji Maharaj, and one other disciple. They were going towards Nanded. And while going towards Nanded, they were crossing a forest and it was late night at about twelve o'clock.

So, it was quite late at twelve thirty and in that it was pitch dark in the forest. Now, both of them were quite scared because they could not see the path clearly and, perhaps, there could be a pig somewhere, or there could be a snake, or some thorns. And also, the animals in that village were growling and they could hear different animals. So, they were quite scared.

So, the friend of Lakha Singh was very scared and he told Lakha Singh, "It will be difficult. Will we be able to cross this forest at all because some animal can eat us now." So, he was very scared.

So, he started crying in his fear. But Lakha Singh told him, "Don't get scared. Master is there. So, I will just sit in contemplation and I'm sure some path will be shown to us."

So, he sat in contemplation of the Master. When such difficulties arise for the disciple, the Master always comes to their help, and the Master manifested within and He directed Lakha Singh, "If the direction which you are facing, the path which you are facing right now while you are sitting, you follow that path, and after about half a kilometer or so, you will come across a village."

So, he told his friend, "I have the indication from my Master. So, let us move." And he went towards the direction shown by his Master. And after about half an hour, they got out of that forest and they could hear the dogs barking in the village nearby.

So, after some time they arrived at that village and they rested there for the night. And then, they moved onwards from that, going to their place, Nanded.

So, whenever a disciple has a problem and he's facing a great difficulty, the Master always comes to help him.

So, it is important for us to develop that love and affection for the Master and reduce our love and affection for this world. And that way, He will be able to come and shower His Grace on us. He will help us at the time of death. And also, after that.

Now if we just say this ourselves and decide like this, it is not going to be possible. So, we have to simply follow the directions given by the Master. And the Master tells us to do Simran. So, the more and more Simran we do, the qualities will automatically start changing within us and we will get the necessary virtues which help us to go further on this Path and transform us.

So, it is necessary for us to sit every day in our meditation. We should make it a part of our timetable. And, without fail, we should sit for our meditation because this is the most important thing for us. And whatever other things we have set for ourselves in the day, we must take out this time for our meditation.

* * *

So, the time is good and quiet and we should make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

21

SATSANG
07 Aug 2022 – Afternoon

At All Levels, We Need The Master's Grace, We Need His Blessings — And, Therefore, We Have To Work To Please To Our Master

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The paathi is singing from the Bani of Swami Ji Maharaj...

Raju sings at 00:00:09

This is the Bani of Param Sant Satguru Swami Ji Maharaj. He says, "A disciple of a Master, how ever many enemies he has in the world, or even if the rest of the world is his enemy, they cannot do anything and they cannot trouble him because the Master is his protector."

The Master is connected to God Almighty, and all the gods and goddesses are at a much lower level. And even the lords of the various planes, they all also respect the Master.

* * *

Kirpal Singh Ji Maharaj would relate this story of Kak Bhusundi and how he was giving sermons to Garuda.

So, Garuda was questioning Kak Bhusundi when he gave his sermons. He said, "You are in the form of a crow. So, how are you having so much wisdom and so much knowledge about the within?"

Kak Bhusundi told Garuda, "This wisdom which I have and possess is not of this life. It is of my previous life." So, Garuda requested him to talk about his previous life.

Kak Bhusundi said, "In my previous life, I was a disciple of a master. So, I had been told by my master that I should go to the Shivalaya — the Shiva temple — and make my offerings there. And, after that, I should come and sit for meditation for one hour and do the jap that he had given me. So, as he had told me, I used to do the jap, or the repetition of the 'Omkar' mantra, that was given to me. And, as a result, I had also gone within and I had developed a good knowledge about things within.

So, one day it so happened that — this was about for ten years that I was doing this — so, once it so happened that I went to the temple and I was doing the offerings and I was praying to the shivling — the deity there."

"So, while I was busy in my offerings to the shivling, my master arrived. I looked and I saw that he had come. But then, I thought to myself, "When I am already praying to God, when I'm praying to Shiva only, then what is the point of bowing down to the master right now? Let me complete my offering. So, I did not bow down to him and I, instead, continued to carry on my rituals and my worship to Lord Shiva.

Now, my master waited there, thinking that he will exchange greetings, I will bow down. But I did not do so. I continued in my offering and, that way, he waited for about ten minutes. And I did not do anything. I did not bow down to him or offer him any greetings and I continued with my prayer to the shivling."

So, after ten minutes, the master left. He felt sad that his disciple had not offered him any respect. So, he left the temple. And as soon as he stepped out of the temple, Lord Shiva got annoyed with that disciple and there was a sound in the sky and he was told, "You are a fool. Your master has come and you are not even bowing down to your master and you are continuing with your rituals. So, you don't deserve this. You deserve the life of a crow."

So, as soon as this was heard, the master quickly returned back in the temple and he bowed down to Lord Shiva and he said, "Please do not curse him like this. He is ignorant. So, please do not curse him."

So, Lord Shiva said, "No, this should set an example for the future. So, he will have to go in the life of a crow."

And that is why Kak Bhusundi said, "That is how now I am in this life as a crow." So, he said, "Whatever I had done as the tapasia — as my tapas — and jap, which I had done in my earlier life, all that knowledge which I had acquired then, that is what I am telling you now."

So, Brahma, Vishnu, Mahesh, all the three lords of these three worlds — and also the lords of all of the planes above — all of them have a lot of respect for the Master.

Raju sings at 00:10:46

Swami Ji Maharaj says, "For outwardly pursuits and for the status and other things, you ignore your Master Who truly cares for you and, instead, you do all kinds of other rituals and worships."

This actually happens. A lot of people take initiation. But for outward riches and for society, they do deity worship and they ignore the Master and they ignore His Teachings.

* * *

This has happened with me also. I have seen, there was a dear one — in fact, he is from around this local place, around here only — and he initially had taken initiation from Premnath Ji. Thereafter, he took initiation from Ajaib Singh Ji. And thereafter, he took initiation from Govinder Maharaj.

So, he never had faith in any of the Masters; though initially, he would do seva when we would take groups of people for the Bombay program. He would come along and he would also help me. And even Sant Ji gave him a lot of respect for doing all that.

But see how people change. So, after doing all of this, he started doing deity worship. He started doing mantras and tantras and talking lies to people – putting some lemon* and things like that. And doing those mantras and fooling people. So, he started doing all of these things. And I once advised him also, "Look, you are a satsangi and this is not good for you. You should not do all this. You should have faith in your Master."

**This is a reference to a previous story told describing the deceptive practice of certain pundits secretly burying lemons and such near a village, and later, publicly digging them up and proclaiming inner knowledge to its location and leveraging that into special status and benefits from the people of the village.*

But he said, "It's okay. I am a lingayat and, for me, this is prescribed and I think I can do it." So, he continued doing it.

He died at a very early age. He died and he had quite a bad death, actually. He was hospitalized. And, in the hospital, he had a lot of hemorrhaging in all of his veins and arteries. And his body was also stinking. So, that is how he passed away.

So, for outside status, for money, people do all of these things. They leave their Master, the Teachings of the Master, and they no longer continue to have faith in the Master and they do all these things to get money and wealth and status in the society.

So, this happens when disciples, after taking initiation of the Masters also, they go and follow all the rituals. They lose faith in the Master and they completely go away from the Path and do all of these things for various reasons of collecting wealth or status or other things. But then they have to go through a lot of difficulty and hardship in their life.

Raju sings at 00:18:24

Swami Ji Maharaj says, "Disciples go away from the Path. They lose faith in their Master and such people also get misled outside. And they also start speaking ill about their Masters. Now, they have not understood Sant Mat and they have not understood the Path. They have not understood how priceless an opportunity they have been given. And instead, they do all of these outwardly things, get away from the Path, and

even speak ill about their Masters." So, such people then build up their burden and they have to suffer as a result of this.

So, all the Saints come from the same place. They are connected to God Almighty. And all of Them have the reach to God Almighty and They all also sit together. And They are all of equal stature. But it is the disciples who start making differences between the Saints also. They feel some Saint is of a higher order, the other Saint is of a lower order. So, all these deficiencies are in the disciples. The Saints are all equal and They all have a lot of love and respect for each other.

If we cannot speak good about a Saint, we should at least not speak ill about the Saint, because all Saints are connected to God Almighty.

Raju sings and 00:21:26

So, these disciples, they do not understand that their Master is connected to God Almighty. He is God Almighty within, but outwardly, They have an appearance as another human being and They do not show the strength that They possess. And disciples who are misled, they look at the Master and they make these mistakes of thinking that They are ordinary human beings. And then, they get into slandering, they get into talking ill about the Master. And, by doing so, they are building their burden of karmas and they have to then go to hell to redeem this burden of karmas.

So, we should not speak ill of anybody for that matter — let alone talking ill about the Saints. We should not engage in any kind of slandering of anybody — and definitely not of Saints.

By doing so, even Guru Nanak Sahib says, "By talking ill about others, or using words about others, or slandering, one takes on the bad karmas of that person." So, whatever bad karmas are there, they start getting transferred to the person who is talking ill about them. He doesn't even know that he is building an account and building a burden of karmas by just talking bad about someone else. And then, they have to go to hell to redeem all of these karmas.

We start engaging in slandering so normally, so habitually, that it becomes just an ordinary routine that we talk ill about others. And, in our daily lives, we go about talking ill about so many people.

Now, this is only building up our own karmas. We should not engage in this kind of slandering.

So, those people who are also engaging in slandering, they cannot possibly imagine that they will be successful on this Path. Kabir Sahib also says, "Walking this Path is like walking on the blade of a sword. And until you have truth by your side, you will not be able to walk on this fine path of Sant Mat."

So, we have to be true to one's self. We have to have truth in our behavior with others, in our behavior towards ourselves. And, only then, the power of truth which is within us — that Holy Sound Current which is within us — That will accept us and, then only, we can get connected to the Holy Sound Current.

So, how do we follow this Path? How do we tread this? That is only by doing Simran. Because, when we do Simran, then it is Simran which will bring about that transformation within us which will bring about those virtues within us and which will give us the strength to tread on this fine Path.

Because, by doing Simran, we will be cleansing the mind. And, as the mind becomes purer and cleaner, then we will be able to get those virtues and we will be able to do that devotion and go on this Path.

Raju sings a 00:28:40

Swami Ji Maharaj has said, "I have explained all of this and, with all of this explanation, you should try to get the pleasure of your Master. Because if you get the pleasure of your Master, then you get the pleasure of God Almighty."

But getting the pleasure of the Master is difficult. That is the difficult part. And if we want to get the pleasure of the Master, then He is pleased by our listening to Satsangs, by our doing seva, and by our doing our Simran Dhyan Bhajan. So, these are the things which we should do and bring in our regular life so that we can please Him.

We need the Blessings and Grace of the Master in this world, in this life. And we need His help and Blessings and Grace in the higher planes. Even when we go to Sach Khand, we need the Blessings and the Grace of the Master.

So, at all levels, we need His Grace, we need his Blessings. And, therefore, we have to work and give pleasure to our Master.

* * *

So, there is the story of Sukhdev. Sukhdev Muni was a very learned person because he got all his knowledge in the womb itself. He had the knowledge of the entire universe and everything in the womb. And so, it was so much wisdom that he had that, as soon as he was born also, he rushed out so that he would not get the veil of Maya on him — and so much was his knowledge. But when he went and knocked on the doors of heaven, they did not allow him entry there because they said, "You do not have a Master."

He had this wisdom. Now, however much wisdom that we get, or however wise or knowledgeable we are in the womb, when we come out of the womb, the veil of Maya is cast upon us and life starts afresh.

This knowledge was all there with him. So, he did not come out when nine months were over for him to come out. He did not. He refused. So, it was not nine months; it was not twelve months; he stayed in the womb for twelve years.

So, when he was refusing to come out, Lord Vishnu told him, "You are breaking all the principles of humanity and you cannot continue like this. You have to come out."

So, he said, "I know as soon as I come out, the veil of Maya will be cast upon me and I will become completely ignorant. So, you have to make sure that she doesn't cast the veil. And only then, I will come out."

So, Lord Vishnu promised him, "Okay, I will stop Maya from casting her veil for two minutes."

And so, Sukhdev Muni said, "Okay, if you stop her for two minutes, then I will come out." So, as soon as he came out of the womb, he was a twelve-year-old boy and he started running. He started running and he ran straight into the jungles.

His mother called out to him, "You are my son. At least, look at me."

So, he said, "Don't talk to me now. I will come later."

So, such was his wisdom that he had so much knowledge about his soul and his self, but despite all of this, when he went and knocked at the doors of heaven, he was refused entry because he did not have a master.

So, he came back and he was speaking to Muni Vyas and he told him, "See, I am such a knowledgeable person. I have so much wisdom and knowledge. Yet, when I went to Vaikuntha, I was not allowed entry into that because I did not have a master."

So, Vyas Muni told him, "It is right. If you have to go to Vaikuntha or any other plane — any other higher planes – you have to have a master."

So, Sukhdev Muni asked him as to who was a master? Who was fit for him?

He was told, "In the kingdom of Mithila, you go and meet King Janak. He will be the right master for you."

So, Sukhdev Muni got annoyed. He said, "See, I am a bachelor and I have all the wisdom and I'm a full recluse. And yet, you are telling me to go to a king. And that king will be surrounded by leisure and he is enjoying his riches. And you are telling me to go and make him my guru?"

So, Muni Vyas told him, "Don't speak ill about the master. I'm telling you to go, so you should go." And then, he left.

It's a very long story after that but, finally, he made King Janak his master and he stayed there for fifteen days. He took Satsang of King Janak and he took him as his master.

So, when he returned from his master and again met Muni Vyas, Muni Vyas asked him, "Okay, so now you describe your master. Does he have the brightness of the sun?"

Sukhdev Ji said, "Yes, he has the brightness of the sun, but he does not have the heat of the sun."

Then, he asked him, "Does he have the luminance of the moon?"

So, Sukhdev Ji said, "Yes, he has the pleasantness and the luminance of the moon, but yet, he does not have the blemish that the moon has."

So then, finally, Vyas Ji asked him, "Then you explain, how is your master?"

He said, "My master is my master. There is no one in these three worlds who can replace or be equal or be illustrative of my master."

So then, Vyas Ji embraced him, and then he said, "Now, you are free to go wherever you please." And then, Sukhdev Ji went to Vaikuntha. He was welcomed at the gate — that he has a master. And then, he was taken to Lord Vishnu.

Raju sings at 00:42:01

Swami Ji Maharaj says, "Think carefully and get the pleasure of your Master because, unless you have the pleasure of your Master, you will not be able to move on your spiritual path."

Raju sings at 00:42:45

He says, "Don't get swayed by your family members, your clan, your caste, and by your relatives and by all those around you, because everyone here has a selfish interest. And only as long as you have either status or power or money, you are of value to all of your relatives and other people. And, failing that, they have nothing left of interest in you."

Swami Ji Maharaj calls these relatives as 'sweet thugs'. There are three types of thieves. One is a dacoit, or a Naxalite who comes with his guns blazing and he takes your wealth. The other is a robber who'll make a hole in your wall in the night or break your door in the night and come. You won't know when he has stolen things from you. And the third is all your family members.

** A Naxalite is an insurrectionist from a Maoist communist faction active in an area called the 'Red District' located primarily in rural, eastern areas of India*

So, all your family members, with all your love and affection and everything with them, they tie you up for your entire life. And you lose your priceless lifetime in achieving

the status and achieving the wealth to please them. So, that is how they steal from you this priceless life that you have. So, that is why Swami Ji Maharaj calls them as 'sweet thieves'.

So, that is what He says — they are sweet thieves because we are so sweetly entangled with all of them that we lose all this priceless time that has been given to us.

"Each breath is equal to the three worlds", according to Kabir Sahib, “And we lose so many breaths. We lose a lifetime of breaths on this entanglement.”

We feel that is our duty, that is our relationship, that is our responsibility, and that's how we completely forget the true devotion that we are supposed to do and for which this life has been given to us. And we spend it entirely on them.

So, when we do that and we fritter away this precious life that has been given to us then, at the time of death, we have repentance. And then we have to go back in these 8.4 million lifeforms and pay it off.

So, Masters say, “This opportunity had been given with the Grace of God Almighty and it was a priceless opportunity for us to get rid of all our sufferings, to get out of this ocean of life and death, and to get salvation and go back to God Almighty.” Instead, we have forgotten all of that and spent time in all worldly pursuits. And at the end of that life, we are only left with repentance. And then, we have to go back in this ocean of life and death.

So, Masters say, “You are in this world. So, you have to go about with your relationships and your duties. So, you can go about that. But it is like the servant who works in a shop. That servant, how ever much he works, he knows that shop doesn’t belong to him. And he gives that much importance to his work only.

So, like that, we also, in this life — and in fulfilling all our responsibilities and all our duties — we should always pinch ourselves and remember that we have a greater goal to achieve. We have to go back to God Almighty. We have to make the proper use of this priceless opportunity that has been given to us. And, while we do our duty, we should not forget and we should be always mindful of that bigger goal that we have. We should stay as if we are a visitor in this place and that we have to go back to our world.

Raju sings at 00:50:14

He says, “All these relations that we have with everyone around us are but for a few days. And these relations are built on interest of each other. And so long as that interest stays, the relation continues. And when that interest comes to an end, then that relation also comes to an end.”

Raju sings at 00:51:31

He says, “Whatever fear you have of the society, or whatever shame which you feel towards the society, leave all that aside and fearlessly focus on your devotion, which is going to get you rid of all of this sorrow and this ocean life and will take to your True Home.”

So, we should be mindful that we are not this body. We are the soul. And, if we are the soul, then we are not a part of this world but our world is God Almighty. It is Sach Khand-Sat Lok. And we belong to that place. So, we should not keep identifying ourselves as the body because we have to leave this body. It is only a rental premises that has been given to us as a soul. And that has been given by Kal and Maya and we have to leave it behind and go back to our True Home.

Raju sings at 00:53:49

He says, “You should do your devotion of your Master because the Master is the only True One Who is going to protect you here and going to take you back to your True Home. And even Kal and Maya, to whom these worlds belong, they are also fearful of the Master."

So, Kal and Maya do not want you to leave their compound. They fight fearlessly to stop you from going outside of this compound by creating that duality, by entangling you, in this place. So, you should be mindful of that and you should have love and affection towards your Master.

So, you love your Master because even Kal and Maya are fearful of the Master and they cannot stop Him. So, when we do our devotion and surrender at the feet of the Master, then we are under His protection. And He will then take us out of this ocean of life and death

Raju sings at 00:56:20

Swami Ji Maharaj comes again to the family and the clan, and He says, “Don't lose yourself to this — to the family and to the clan — because, in that association, you are only going to go back in those 8.4 million lifeforms and go back to the suffering.”

Raju sings at 00:57:31

He says, “Only do that much affection or do that much duty as you are supposed to do, or as is required for you, to be in that family or that clan. Because if you increase your attachment and you get more involved there, then that is only going to take you away from your devotion and get you entangled with them.”

When someone is unwell in the family, what we do is, we get swayed by the sorrow there and we feel sad. What we should instead be doing is, we should be doing our Simran. Because when we are sad, that is only going to attract more sadness.

Whatever we do, that is going to attract more of that. So, if we are spending time in our sorrow, then it is going to bring us more sorrow.

But instead, if we do Simran, we get the pleasure of the Master and His Grace, and that may also help you with your sorrow and your pain.

* * *

So, Jaimal Singh Ji Maharaj gave Darshan* to Sawan Singh Ji Maharaj's mother. And He told her, "I'm coming to fetch you, your soul, tomorrow. I will come at eleven o'clock."

** This is an inner Darshan*

So, then she immediately informed Sawan Singh Ji Maharaj that such a thing is going to happen, "I am going to leave my body, and so, You please come."

Now, Sawan Singh Ji Maharaj was engaged in work that day, so He tried, but it was difficult for Him to come.

So, the following day was the monthly Satsang at Beas where He had to go. And so, He did not get leave on that day. He got the leave for the next following day after Sunday.

So, when Jaimal Singh Ji Maharaj came to fetch her, He asked her whether Barkhurdar had come? He would refer to Sawan Singh Ji Maharaj as 'Barkhurdar'. So, He asked her whether He had come?

So, she said, "No, He told me He is going to come, but He did not come."

He said, "Okay, nevermind. I'll come tomorrow to fetch you."

So, the next day, Sawan Singh Ji Maharaj attended the monthly Satsang, so He did not come to meet her. And, as a result, that day also passed. So, again, Jaimal Singh Ji Maharaj came the next day and asked her, "What happened?"

So, she said, "Again, He told me He is coming but He did not come."

He said, "Okay, I'll give one more day." So, He said, "I'll come next day."

The following day also, Sawan Singh Ji Maharaj was tied up in His work and He could only leave by late evening. So, even on Monday, that day also, Jaimal Singh Ji Maharaj said, "I will come the next day."

Like that, four days passed. And finally, Sawan Singh Ji Maharaj came in early morning of the day that she was going to leave her body and Jaimal Singh Ji Maharaj was going to give her that salvation.

So, such is the way of the Masters, that Sawan Singh Ji Maharaj knew that she was going to leave her body, but yet, His duties were there, Satsang was there, so He went about all of those duties as well. So, that is the kind of detachment that They have within Themselves.

Raju sings at 01:05:14

He says, "You should attend Satsangs, do your seva, and do your Bhajan Simran, and have faith in the Master. Because He is the only one who is going to help you and get you your salvation and out of this world. So, you should have faith in Him and do all of these things — listen to Satsangs, do your seva, and do your Bhajan Simran."

Raju sings a 01:06:33

Swami Ji Maharaj says, "You have faith in your Master." And He says, "I have told you all this. You should listen to what I have told you and do your devotion to your Master. Have true love and affection towards your Master and have faith in your Master and try to seek His pleasure."

So, you can please your Master by doing Satsang, by listening to His Satsang lovingly, by doing seva, and by doing your Bhajan Simran. When you listen to Satsang daily and you do your Bhajan Simran daily, you please your Master. And with that, you get His Grace for free. He extends His Grace to you for the work you are doing. And then He will, finally, take you and give you salvation from this place.

He says, "You should have love and affection for your Master. And it is not only the outwardly expression of love and affection for the Master, but also, within your heart, you should have that love and have that faith and devotion towards your Master."

Swami Ji Maharaj says, "Everybody outwardly shows a lot of love and affection for the Master, but within, they possess the world and they are pursuing the world in their heart. So, that way, if you do it, you may do this for several lives, but you will still not get salvation."

So, you can get salvation only when you truly love your Master from within your heart, and also, outwardly.

Raju sings at 01:10:55

Radhaswami.

22

Meditation Talk
08 Aug 2022 – Morning

The Master Who Has Initiated Us, He Has Taken Our Account In His Hands And He Is Our Protector

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Once, Sawan Singh Ji Maharaj was going to Beas, so he got off from the train. And then, from there, he was going to go to Beas. So, when he got off from the train, he met an old friend of his who was a priest. And that friend asked him as to what brought him to Beas and where he was headed?

Sawan Singh Ji Maharaj told him, "I am going to my Master, Jaimal Singh Ji Maharaj."

So, that priest asked him a question. He wanted to know as to who was bigger of the three: Jesus Christ, Guru Nanak, or Jaimal Singh Ji Maharaj?

Sawan Singh Ji Maharaj told him, "Okay, make all of the them stand in front of me and I will tell you who is the bigger." So, He was just joking. Then He told that priest, "Look, I have not met Guru Nanak Sahib, so I don't know Him. And He was a great Saint. Likewise, Jesus Christ was a great Saint. But I have not met Him. I have only met Jaimal Singh Ji Maharaj. So, for me, He is the greatest Saint."

So, then, the priest was satisfied. And, that way, for all the gurumukhs, their Master is always the greatest for them.

* * *

The Master Who has initiated us, He has taken our account in His hands and He is our Protector. So, we have to meditate and contemplate upon our Master. But in the course of our life, if we come across other Masters, then there is no harm in going in the company of such Masters because They will only motivate us to do more meditation and help us in contemplating upon our Master.

So, by going in the company of such other Masters, we only refresh our memory of our Master. We improve our contemplation of the Master within. And our love and affection towards our own Master increases when we go in the company of such other Masters. So, whenever we sit in meditation, in Their company or listen to Their Satsang, we should continue to contemplate on the Master Who has given us initiation. Because even if the Master has left His body, He is always there, He is always within.

So, even if we are not able to contemplate on the Form of the Master, we are not able to imagine His Form or His face clearly, it doesn't matter. We should not get disheartened. We should continue to do our Simran and keep trying to remember and trying to contemplate on Him. But we should do more and more Simran, because as we do more and more Simran, our mind will become purer. And as the mind becomes purer, the contemplation and the memory of the visualization of our Master will return. So, He is very much there within. It is for us to purify our mind and see Him.

Saints are the Sound Current. When They come into this world, They are manifestations of the Sound Current. So, when They leave Their bodies also, They go back in Their own form of the Sound Current. We should never think that after the death of a Master that He has died. He has only left His physical form. And He now is there within us in the form of the Sound Current.

Even Sant Ajaib Singh Ji used to say, "We should never think that our Master has died or has left us. Anyone who thinks like that should be made to stand in a court."

Our mind is in a state of delusion. It is constantly deluding us. So, we should do more and more of our meditation and the contemplation of our Master and Simran. The more we do that, the more we will be perfecting it and going within.

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The time is good and we should make the most of this atmosphere and time. Let us close our eyes and get connected to Simran and Dhyan.

23

Meditation Talk
08 Aug 2022 – Afternoon

Harbans Singh Ji's Recollections Of Sant Ajaib Singh Ji As An Early Sevadar

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Babaji has invited Harbans Singh Ji to share recollections of Sant Ajaib Singh Ji. At the beginning, there is an extended conversation between Babaji and Harbans Singh Ji...

Ashok:

So, let me introduce you to Harbans Ji. He was a sevadar with Sant Ji — a very close sevadar of Sant Ji. So, Babaji thought it fit to ask him to speak a few words and talk about his seva, and about how Sant Ji lived and about that episode when Kirpal Singh Ji came. So that Harbans Ji has been so kind to share with us.

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So, Harbans Ji got initiated in Beas. And they had about two buses and those people would go get initiation in Beas and return. So, he was initiated, December 1966. So, first, in those days, Sant Ji had the initiation of Two Words. He had not been initiated by Kirpal at that point. So, he had the Naam of Two Words. And he would do Satsangs. So, there were thousands of people who would come and attend his Satsangs. So, when Harbans Ji got initiated in Beas, people suggested that he should got to Sant Ji and listen to his Satsangs also. So, he went on his bicycle, about six kilometers. He took his bicycle and he went to Sant Ji's place to listen to the Satsang. And after he listened, there were about ten or twelve people left. And Sant Ji would speak on the loud speaker; and the charge of that was a battery. So, there was no electricity in those days. So, everything was working on those batteries. It was quite a heavy battery. So, Sant Ji asked the sevadars, "Now, this battery charge is gone. So, who is going to go and charge it? This was the first time that Harbans Ji attended that Satsang. So, everyone was quiet because, to charge the battery, one had to take the battery to Ganganagar, which was very far off and charge it and bring it back on a bicycle. So, Harbans Ji offered to do that seva because everyone else was quiet. He said, "I will charge your battery and return." But Sant Ji told him, "I don't know you. What if you ran away with my battery?" So, then someone else in that sangat — Harbans Ji's grandfather was in Punjab. His name was Kehar Singh and Sant Ji had done a Satsang at his house. So, then, someone introduced him and said, "He is the grandson of Kehar Singh." So, then, Sant Ji said, "Oh, then he's a family man. So, that's okay, he can take the battery for charging."

Harbans Ji:

So, after that, I had so much love for Babaji (Sant Ji) that I became his. And I was completely doing his seva and I was very much with him.

Ashok:

So, he was around twenty-one years (old) at that time. So, there was a neighbor of Sant Ji. He was staying close by. And he had a lot of respect for Sant Ji. So, once he was traveling and he was in Abohar, which is at a distance from where Sant Ji was staying in those days. And, in Abohar, he saw Kirpal Singh Ji in a passing vehicle. So, even the vehicle did not stop. The vehicle just passed by and He came toward Sant Ji. His name was Harnam Singh. So, he came and told Sant Ji, "I saw a power in the car. I saw a great power. He was not a human being. It was a power of high order." He had got just that experience. He was not an initiate. He used to drink and he was not following Sant Mat at that time. So, thereafter, after that experience, Harnam Singh left drinking and he left all of that and he used to come to do seva in the ashram. So, after about five, six months, once on the field, Kirpal Singh Ji came to take him, because that was the end of his time. And he was cutting grass when he vomited and he felt a little scared. And he sent a message. So, the people, other sevadars, came and told Sant Ji and Sant Ji went to see what happened. So, when Sant Ji went to Harnam Singh, Harnam Singh told him, "That same power which I had told you about, that has come to take me on a plane. That power has brought a plane and it is going to take my soul. And, after one year, that power is going to come and visit your ashram. He's going to come to you."

Harbans Ji:

So, Kirpal Singh Ji visited after one year. And I was also there when He first visited. And I sang two bhajans. '*Nache Re, Man Nache Re*', I sang that bhajan; and *Mere Satguru Pritam Pyara*. And Kirpal Singh Ji listened very intently to the bhajans and He also was just sitting by His hand. So, He was very happy with the bhajans."

Ashok:

So, when Kirpal Singh Ji Maharaj came there, He asked Sant Ji to show Him the place and there was a vast land parcel that this ashram was built on. So, Sant Ji took Him to the higher floors. It was a three-storied house. So, they went to the terrace. And from the terrace, Sant Ji showed Him the extent of land. So, there were twenty-five acres of land around that ashram, and at a slight distance, there was another twenty-five acres. So, Sant Ji showed Him all of that. And after seeing all that, Kirpal Singh Ji said, "You have to leave all of this. Don't carry anything. And you have to go to 16 P.S. and do your Bhajan Simran and leave this place as it is."

Harbans Ji:

So, I will tell you a little bit about my seva. So, there were three ladies who were doing seva of the kitchen of Sant Ji. There was one elderly lady whom even Sant ji called 'Mata'. And there were two younger girls. So, the three of them would do seva, cook food for Sant Ji and for the rest of us. So, Sant Ji did not like too much oil being put in, or too much ghee being put in the food. But then, these three liked it, so they would put a little more ghee and they would prepare and Sant Ji felt that there's too much ghee in the food. And so, that is how the seva was going on. So, these three ladies were cooking the food. They would not allow me to enter because they felt that I was going to take their seva somehow. So, they never allowed me to enter the kitchen. Now, it so happened that once, we all went for Satsangs. Baba Ji would go to different villages for seven days, ten days. So, like that, we went for seven days outside and returned. And when we returned, only three of us were there. Sant Ji was there; I was there; and Gurmel Ji's father, Ajit Singh (13:37) was there. So, only three of us were there. So, then, Sant Ji told me, "You cook the food." And then, I started cooking there in front of Him. And He stood there throughout me cooking, so that He would give His attention to me. And He taught me how to cook. And then, He said, "Okay, now, we will call you 'Mata'." He said, "Now, you have replaced. You have got us rid of that seva. So, now, you are Mata for us."

* * *

So, when Sant Ji was leaving the place, He gave me Darshan and He sat for nearly five minutes, I sat with Him. And He was radiating like Guru Nanak. And for five minutes, I got that Darshan. Then Sant Ji told me that my seva here is over for now and that I should return to my house. But then I told Him, "I prefer to die. But I don't want to leave you." I will also come along with You." But then, He said, "No, you be rest assured how much I care for you and I love you now. I will continue to do that. But, right now, you have to go back to your mother because I have also given a promise to her. It had so happened in the past, that (and I was not aware of this till then) it so happened that once He had given me some seva and sent me somewhere and my mother had come looking for me. And when she asked Sant Ji as to where I was, He roughly told her, "He's gone out. And he's gone somewhere." So, she was so worried that she vomited blood at that time. And then, Sant Ji told her, "Don't get so anxious. I promise you that Harbans will come back to you. And I also promise you that if Harbans doesn't come, then I will come and be your son." So, that is my promise I have given your mother, and therefore, you have to follow my instructions and go back to your mother.

* * *

So, I used to give tea to Him in the afternoon. So, once when I had gone to give Him tea, He told me, "Harbans if you even love me as a human being, and you have that devotion and you love me even as a human being, you will get your salvation and your entire family will also get salvation. So, He had told me this. And later, in 16 P.S., just before He left His body, about two, three months before, He called me once and He

told me, "You have fulfilled your seva. You have achieved your seva." So, I was just wondering at that time. I bowed down to Him and this was about two, three months before He passed away.

* * *

So, when Kirpal Singh Ji left His physical body, Sant Ji was not meeting people. He went to 77 R.B. to stay, and after that, He went to Kiliawali to stay. And He was avoiding any people and meeting any people. So, around that time, Dr. Molina, from Kirpal Singh Ji, gave the instructions to Dr. Molina inside that, "If you want to continue your devotion, you should go to Sant Ji and you should search for this person in Rajasthan." Then Dr. Molina referred to other sevadars, other satsangis, in the U.S. And those people came to search for Sant Ji. So, Sant Ji used to lock Himself in the house and only appear for about one hour a day. In the evenings, He would come out. And He had instructed that no one should come and meet Him and He had stopped His Satsangs also during that time. But when these foreigners, they came to Sri Ganganagar, they took the help of one of the sevadars of Kirpal Singh Ji. And he brought them to Sant Ji. And when they came and visited in the evening, then Sant Ji told them, "For one year, I am not going to come out." But they said, "We are not going to leave you for even one minute. So, we want your Satsang." And then Sant Ji extended His Grace and He started the Satsangs.

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So, Sant Ji used to give Satsangs in 77 R.B. for some time. But that ashram was very close to the Pakistan border and, for security reasons, foreigners were not allowed to come there. So, therefore, the ashram was relocated to 16 P.S. And in 1980, that ashram started. There was no power in those days so, when foreigners came also, there was this Petromax lamp that had to be lit for everyone and people did not know how to light those Petromax lamps. So, once Sant Ji also was trying, and He told me, "How do you light this?" Because I was an expert in getting those Petromax lamps lit. So, then I told Him, "You should not fill the entire thing with kerosene. You should leave some space." And that is how that lamp is lit. And then, He told me that, "This is your seva." So, I used to do that seva of light, where I would light those Petromax lamps in all the rooms and everything. Later, He also took seva in the farm from me and I continued to do seva.

* * *

Babaji:

Ok, now we will sit for meditation.

24

SATSANG
08 Aug 2022 – Afternoon

A Disciple, Who Keeps The Master Above Him By Doing Simran And Constant Contemplation Is In The Perennial Protection Of The Master And Doesn't Have To Worry About Anything

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The paathi is singing from the Bani of Sant Kabir Sahib...

Raju sings at 00:00:11

This is the Bani of Param Sant Satguru Kabir Sahib. Kabir Sahib was born about six hundred and fifty years back in Varanasi and people believed Him to be a Muslim. But He was born to a brahmin lady.

So, there is a story about His birth. So, his mother was a disciple of Ramanand Ji and she was coming from the Ganges — she had just taken a bath and she was returning — and Ramanand Ji was going towards the Ganges at that time.

Ramanand Ji used to have a bath four times a day. So, early morning, at four o'clock, he would have a bath; then at eight o'clock; then, in the afternoon, at twelve o'clock; and again, in the evening.

So, his mother was a widow and she was a brahmin, and when she saw that the master was coming, she bowed down before the master. So, when she bowed down to seek his blessings, he blessed her that she should get a child.

So, when he blessed her that she will get a child, she felt very shy and she said, "I am a widow and how have you given me such a blessing? Please take this blessing back." So, she asked him to take back his blessing.

But he said, "Once an arrow leaves the bow, like that, once a blessing is given, it cannot be withdrawn. So, that will happen and that will come true." But he also blessed her that, for nine months, no one would know there was a pregnancy.

So, Kabir Sahib was born at eleven o'clock in the night and, at that time, hiding from all, she went to a nearby lake, which was all lotus-covered. And there, in a basket, she let go of the baby.

So, after some time, around that place, there was a weaver and his wife who were passing by — they were going back to their home — and they could hear the cries of this baby. So, they stopped by to see that and they found this baby in a basket crying near the lake.

So, he saw that baby — that there was no one taking care of that baby. So, he took the baby home with him.

So, after about four months, there is a naming ceremony that has to be done in that community. So, he was in a Muslim community. And he, accordingly, called a mullah and they opened the Koran, and then, they found a name from there. So, there is a ceremony for that naming, which was done around four months after.

So, when that mullah came and he opened that Koran to search for the name, the name of 'Kabir' appeared. And 'Kabir' is the name of God Almighty. So, he again closed the book and again opened it. So, he did it several times. And each time, the name 'Kabir' appeared. And he felt. "This is something very unique. This is a very poor family and this baby is in a very poor family. Such a baby should be residing with us."

So then, they made up a story, and they told him – told the parents — that, "He is born in such a constellation, and that constellation—which is called 'Mool Nakshastra' — that constellation causes the death of the parents when the child is born." He said, "That is why his earlier parents disowned him. They left him. And now that you have adopted him, it is also going to cause an effect on you."

So, this affected the wife of that weaver, and she said, "You should leave this baby again at that same place, because this will be dangerous for us." So, that lady kept persisting that he should leave that baby where they had picked him from.

So, he did not want to do it though. But, since she was persistent, he finally decided that he would go and leave the baby where they had picked Kabir from. So, he went accordingly, near the lake and left the baby in a basket. But, while he was leaving, there was a sound in the sky and he was told, "Why are you leaving me? No calamity will happen. No problem will happen to you if you take care of me."

So, he then went back and took the baby and returned home. And then, they did not call the mullah again for the naming ceremony. Instead, they just remained silent. And when he was about five, if anybody asked what his name was, they would say his name was 'Kabir'.

So, that way, Kabir Sahib was a 'Ready Soul' —Who was sent by God Almighty. And God Almighty sends such Souls from time to time into this world.

So, that way, Guru Nanak Sahib and Kabir Sahib, both of Them, came. They were ready Souls Who came into this world. Though, for Guru Nanak Sahib, there was no Master for him, Kabir Sahib, outwardly, made Ramanand his Master.

So, this is the Bani of Kabir Sahib. And in this Bani, He has talked about the greatness of the Master and how the Master showers His Grace on His disciples. So, Kabir Sahib says, "You bend down and prostrate and bow to your Master tens of millions of times. And, it is like the caterpillar. It doesn't know what the Mason wasp is going to do and how its going to transform it. Like that, the Master is going to transform the disciple and he should bow down to his Master."

So, the Mason wasp, the way it works, it doesn't lay eggs. Instead, it catches caterpillars and it makes these small dwellings for these small caterpillars. They are made of clay or mud. And then, it makes these caterpillars unconscious and it puts them in those places. And then it covers them with mud. So, that way, in each of these small holes, it keeps one caterpillar. Like that, it keeps four or five caterpillars. And it closes that hole that it has made. And every day, morning, it comes and gives its sound to all of them.

So, that caterpillar, which is inside, it listens to the sound being made by the Mason wasp every day. And, as it pays attention to the Mason wasp, it also starts transforming itself and it also gets legs and wings and is ready to fly one day. So, like that Mason wasp, it brings a different insect and it transforms that insect and makes it like itself.

Like that, the Master showers His Grace on a disciple — on a jiva – which is burdened with the karmas, the burden of deeds, for so many millions of years. And He gives initiation to that jiva and He transforms that jiva.

So, on the day of the initiation, the Master assumes the heavy load of karmas of that jiva and goes and washes them in the holy Mansarovar. And, that way, that jiva is free from those heavy burdens which, otherwise, would take him to hell. And, that way, Kal, when the soul has come into the compound of Kal, Kal has tied that soul into his compound. And the Master, at the time of initiation, frees him from this bondage of Kal and ties him to the Sar Shabd, which is above the realm of Kal.

So, that way, by redeeming some of the karmas, and then making that jiva do his meditation and do his Simran Bhajan Dhyan and seva and Satsang, the Master transforms — brings about a transformation of that jiva — and takes him back to God Almighty and He frees him from the compound of Kal.

So, the Masters free that jiva, which is burdened with the karmas, the deeds of so many tens of millions of lives. And They free that jiva from the influence of mind, which has made the jiva do all of this. And They keep the jiva in a higher plane so that it can cleanse itself. And then, They take the jiva back to God Almighty.

So, such is the Grace of the Masters — that They free the jiva from this bondage of Kal.

So, that caterpillar, which is eating leaves and which is staying on these leaves, when the Mason wasp picks it up, that caterpillar has no idea what that Mason wasp is going to do with it. And that entire transformation is brought about by the Mason wasp.

Like that, when the jiva comes in the company of the Saints, it has no clue what is going to happen and how the Master is going to transform it. But the Master showers Grace and He brings about that transformation in that jiva.

So, Kabir Sahib says, therefore, "For such a Master, you bow down to Him and offer your devotion tens of millions of times, because that is the kind of Grace He is showering upon you."

Raju sings at 00:22:30

He says, "That Holy Sound Current, which is emanating from God Almighty, and which has made all of this Creation, That comes and manifests as a Master in this world. And the reason for that manifestation is that Master then liberates the souls to take them back to God Almighty."

So, that Sound Current, which is resonating at the Eye Center and which has emanated from God Almighty, the Master comes and He transforms that jiva. He makes that jiva connected with that Sound Current. And then He makes that jiva capable of getting connected to that Sound Current and going back to God Almighty.

Raju sings at 00:24:36

He then says, "There is nobody other than the Satguru — there is no one like the Satguru — Who is your true relative. All other relatives do not measure up to the Master."

No other relative stands by at the time of difficulty or at the time of death. It is only the Master Who is with us in life and in death. And it is only the Master Who frees us from all of this. There is nobody else who can be compared to the Master.

At the time of death, neither your relatives — spouse, parents, brothers, or any other relative — nor the money that you possess, nor the wealth comes and protects you. It is only the Master Who comes at that time and, with His Grace, He takes the soul to a higher plane and keeps it there.

He takes you and keeps you in the higher plane where it is a plane of bliss. And there, with the Darshan of the Master and the Sound Current, and with the company of the Master, the soul gets purified. The mind and the soul get purified, and then they go further. So, there is nobody else who can do this for you.

So, wherever Kal asks you to give his account, that account is settled by the Master. He takes you from Kal and takes you back to Dayal. So, such is His Greatness — that He frees you from all your suffering and bondage here and takes you back to your True Home. And there is no one else like Him.

There is also no greater giver than the Master. He showers His Grace and He showers His Mercy on you. And there is nobody else in this world who comes close to the extent of Grace and Mercy that is showered upon you.

So, your true well-wisher is God Almighty. Until you go and meet God Almighty, you are not free from all of this.

He says, "There is no greater caste than harijan." Harijan in India, especially in northern India, is considered to be the lowest of the castes. They are the lowest strata of society. But actually, the word 'harijan' means 'the devotee of God Almighty'. He is a harijan, and therefore, he is actually of the highest order. He is of the highest caste.

So, Mahatma Gandhi Ji thought that lower caste people should get some respect. So, he called them 'harijans'.

So, harijan is a devotee of God Almighty and he can be of any caste.

Raju sings at 00:30:56

Kabir Sahib says, "It is impossible to count the amount of Mercy and Grace that is showered on the jiva by the Master — that only the Master and God Almighty know."

Kabir Sahib says, "The Master showers infinite Mercy and Grace so that the jiva gets freed from this bondage and entanglement of Kal and He opens the Third Eye which can see limitlessly. It can see everything around. And He takes back the soul to the Limitless, to God Almighty."

When our Third Eye opens, wherever we see, we see our Satguru. We see our Master. And that is the kind of vision we get when the Third Eye opens. And, after that, with His Grace, we see God Almighty. We see the limitless God Almighty. Then, everywhere we see, we see God Almighty.

* * *

During Sawan Singh Ji Maharaj's time, there was Bhai Wazira. That way, he was a Muslim, but he was a devotee and he used to do a lot of meditation. In the night, he would sit for four to five hours and do meditation. So, he went within and he came to the Tenth Door and his Third Eye opened.

So, when his Third Eye opened, he could see his Master everywhere and he could not control that emotion or that feeling. And wherever he saw the Master, he would go and embrace the Master.

So, if he saw a eucalyptus tree, he would go and embrace the tree and say, "Master, You are standing here." Or, if a dog came in the ashram, then he would go and hug the dog and say, "Master, where have You come from?" Or a cow, he would hug the cow and say, "What are You doing?"

So, that way, everywhere he was seeing the Master and he was not able to control his emotion.

Now, others in the ashram saw this and they felt that he had gone mad and they made a complaint to Sawan Singh Ji Maharaj.

So, when they told this to Sawan Singh Ji Maharaj, He said, "Oh, so he is showing this outside? He is expressing things like this?"

They said, "Yes, he is expressing all these things."

So, He said, "Okay." And from that point, the inner experience of Bhai Wazira stopped.

So, for someone who has done such hard meditation and someone who has gone through this experience of seeing the Radiant Form of the Master and listening to the Holy Sound Current, for him, when this experience stops, it is unbearable and, accordingly, Bhai Wazira also felt very sad and he stopped eating. He lived only on water. And he kept doing his meditation, hoping that, somewhere, that inner experience would start again.

So, that way, it was an unbearable loss for him and he kept meditating to see if that could happen. And he didn't eat. So, as a result, in about fifteen days or so, he became very frail and he almost was going to die with the kind of weakness that he had.

So, looking at him, all the other sevadars in the ashram did not dare to go to Sawan Singh Ji Maharaj to plead for His Mercy. There were two initiates of Jaimal Singh Ji Maharaj who were also staying there. So, these sevadars went and requested them that, they have been initiated by Jaimal Singh Ji Maharaj so they can, as a brotherly disciple, go to Sawan Singh Ji Maharaj and request of Him that He have mercy on Bhai Wazira and He showers His Grace on him.

So, these two old initiates went to see Bhai Wazira. And when they saw him, they also felt that if he did not get the Grace of the Master, then he would not be able to survive.

So, next morning, they went up to Sawan Singh Ji Maharaj. They somehow climbed the stairs with great difficulty and went up. Sawan Singh Ji Maharaj had just finished His tea and they fell at His feet and begged for forgiveness.

So, when they pleaded for His forgiveness, Sawan Singh Ji Maharaj asked them as to what they had done for them to ask for forgiveness?

So, they said, "It is not for us, but it is for Bhai Wazira. So, You please forgive him. Because, if he doesn't get that Mercy from You, he will not be able to survive."

So, when they requested, Sawan Singh Ji Maharaj got annoyed and He told them, "He has been showing off his experiences. He should have digested them. He should have

not outwardly shown his experiences and talked about it to others. So, therefore, this is his punishment."

But they requested Him for His Mercy.

And He said, "Okay." And He summoned Bhai Wazira to be brought to Him.

When by Wazira came, He scolded Bhai Wazira that he should not have done this. And He asked him, "Will you again show off like this?"

So, Bhai Wazira said, "No, I will not do this again."

So, then He told Bhai Wazira to sit for meditation. And when Bhai Wazira sat, he again went within and he got the same experiences like before.

So, like that, when that experience of ours opens up — when our Third Eye opens and we go within — then whatever we see, we see the Master everywhere.

Kabir Sahib says, "He opens that Eye which can see infinity. And He takes the soul and merges with infinity, with God Almighty." So, such is the Grace of the Master.

Raju sings at 00:44:22

He says, "Brahma, who is sitting in meditation for eons, wanting to see that Power, and so many gods and goddesses who have not been able to see that Power or experience that Power, that Power has manifested in the form of a Master in front of you. And that Power has given you initiation."

He says, "That infinite Power has come and that Power has initiated you. And that Power is going to take you back to God Almighty."

So, you do your devotion to that Master and you get the pleasure of that Master so that He can shower His Grace on you.

Raju sings at 00:46:31

He says, "If you get a True Master, then that Master transforms you. He is the Sound Current. And He also makes you the Sound Current. And there are no castes or there are no differences left."

So, outside, we have all these castes and creeds. And we have all differences — nationalities and all of this. But once the soul goes inside, the Master is Sound Current and the soul also gets merged with the Sound Current. There are no differences left between the souls and the Masters. And all souls there are of the same type and they merge with the Sound Current.

All the souls also talk the same language. It is only outside here that we have different ethnicities and different languages and different countries. All that is not there within. There everyone is in the Sound Current and everyone speaks the same language.

* * *

So, when I used to take the sangat from here to Sant Ji, I used to translate Telugu and Kannada to them because they did not understand the language of Sant Ji.

So, Sant Ji used to tell them, "You don't worry. When you come inside, I will be able to talk to you in your language."

So there, all the language is common for everybody. There is no problem of languages inside.

Raju sings at 00:50:00

He says, "The Master brings about Light in our darkness — the darkness of ignorance that we have had for so many millions of lives — that darkness is removed and He illuminates the within with the Light of Jyoti." So, He brings about Light where we have darkness.

So, when we have the good karmas of millions of lives, we get a human life. And, with the Grace of God Almighty, when He wants that soul to come back and realize God Almighty, then He brings that jiva in the company of the Masters. Because, if even a True Living Master is next door, we will not be able to recognize Him. It is only with the Mercy of God Almighty that we get that recognition of a True Master and we go in the company of such a Master.

So, when God Almighty wants that soul to come back and realize God Almighty, He brings that soul in the company of the Masters. The Masters are connected with God Almighty. And They make that jiva do the meditation, do the devotion of God Almighty. And They cleanse that soul and bring it back to God Almighty.

Raju sings at 00:53:17

When we go to our Masters, we should believe the Master to be God Almighty. And we should do the devotion of the Master like we are doing of God Almighty. It is our devotion, and our spiritual path depends upon the foundation of faith that we have in the Master. If we do not have faith in the Master, then that devotion is going to be wavering. It is going to be there some days; some days it is not going to be there. But if we have that unwavering faith in the Master and we truly believe the Master to be God Almighty, then that devotion also becomes seamless and it helps us to progress on that path of spirituality.

If we truly believe the Master to be God Almighty, then He will shower Grace on you like God Almighty. But if we understand Him as just another human being, then He will also do His behavior with you as another human being.

So, therefore, we should believe the Master to be God Almighty and, with all humility, whenever we meet the Master, we should bow down with that humility to the Master and have that devotion for the Master.

So, there are two types of Saints. One is the type of Saint Who grows up with His own hard work and He does His Simran, Dhyan, meditation, and He grows in that way and realizes Himself with the Grace of His Master. But He goes about that way.

Like we see industrialists who have done very hard work and they have grown and become very large industrialists. Like that, these Saints work hard and They build Their spiritual empire or Their spiritual wealth by Their hard work.

And then, there are other Saints Who are gifted. So, like industrialists, there are those who become legal heirs to their wealth, to the property of their ancestors, and they are also wealthy like the hard-working industrialists.

Like that, there are these other Saints Who get all of this as a Providence from Their Masters. Their Masters give Them Their full spiritual wealth and hand it over to Them, and then, They leave Their body.

So, like that, there are two types of Saints — one type Who have earned it, and one type Who have been gifted by Their Masters.

So, we should have all humility and respect the Masters. They are of a very high order. And if we are not able to talk good about the Masters, we should not talk ill about the Masters.

Raju sings at 00:59:21

Kabir Sahib has written this beautiful Bani — and this was like six hundred and fifty years back. But He has given such a beautiful description of the Master and He has given such subtleties about the Master and about the powers of the Master.

So, He says, "The disciple who keeps the Master above his head — that is, if you are either in contemplation of the Master, or you are doing Simran of the Master with the Naam given by the Master — then you are keeping the Master above you. And such a disciple, who keeps the Master above him by doing Simran or by constantly contemplating on such Master, and by living within the directives of the Master during his lifetime, such a disciple has no worries. And he has nothing to worry from any power in these three worlds — be it Kal, be it Maha Kal, or be it any angels of death or be it any other power. Such a disciple is in the perennial protection of the Master and he doesn't have to worry about anything.

So, the Master is always with such a disciple. And whatever be the difficulty that the disciple faces, the Master is always there with him. And such a disciple never wavers on his path with whatever difficulty he faces.

* * *

See, I have been giving you Satsangs and I have been speaking to you. You must understand that the period of life I have left now is very...less. So, I have a very short time. So, in this time at least, all of you make the most of this time. Do your meditations and remember your Master.

Raju sings at 01:05:38

Radhaswami.

25

Meditation Talk
09 Aug 2022 – Morning

King Dru And The Importance Of Impressions Made On Him By His Mother

About King Dru, he was born to a king. He was the son of the elder wife and the elder queen of the king. And the king, however, had greater love and affection for the younger queen. And she had another son. So, when the elder queen did not find that much love and affection being given by the king, and she was more inclined for devotion, and she was bearing a baby, she decided to leave the kingdom.

So, she left the luxury of the palace and she went and stayed nearby a river. On the banks of the river, she built a hut. And there, she stayed and started doing her devotion. So, Dru was born there and he grew up in the forest. And his mother, only, gave him his teachings and taught him the languages. And she, only, was his tutor.

So, when he was five years old, Dru asked his mother as to who his father was? So, she told him, "About five kilometers away, you see this kingdom? The king of that kingdom is your father."

So, once, he playfully went to the kingdom. He went to the palace, and he went inside the palace. The king was sitting alone and he recognized Dru as his elder son. And then, he lovingly picked Dru up and he placed him on his lap.

So, meanwhile, the younger queen came. And when she saw that Dru was sitting on the lap of the king, she felt that, perhaps, he is trying to give the kingdom to Dru. And so, she pulled the hand of Dru and removed him from the lap of the king.

So, Dru felt very bad and, crying, he returned to his house. And there, he asked his mother, "You tell me the truth. Are you really the queen, or are you just a maid in that kingdom?"

So, his mother now felt that he was in a very delicate state of mind and whatever she said would be taken very seriously by him. And she wanted to have his bent towards devotion. So, she told him, "Yes, I am, indeed, the queen, but because I had not done enough meditatiton, enough Simran, in my earlier life, I have to go through these difficulties in this life."

So then, that affected Dru and he asked his mother, "How will I then get this kingdom?"

So, his mother told him, "What will you do with such a small kingdom, which is going to be with you for but a few days? Instead, you do the devotion of God Almighty and Narayan, a god, will bless you and give you a permanent kingdom."

So, then, he told his mother, "Okay, then I will do the devotion of Narayan, Lord Narayan, and I will work towards that." He left his house to start his austerities for Lord Narayan.

The spies of the king informed the king, "Your son is going in the forest for doing his austerities."

So, the king immediately took his horse and went to stop and dissuade Dru from going for these austerities. And he confronted Dru and he told him, "You should not go in the forest and this is not your age of doing austerities. And there are also very fearful animals in the forest. They will also eat you. So, don't do all of this. You come back with me and just, in this instance, I will write half my kingdom in your name."

So, Dru was more reassured that on the first step of his devotion, the path he took, he had already got half the kingdom. And he was now very sure that if he, indeed, did the devotion of Lord Narayan, he would get a permanent kingdom.

So, he said, "No, nothing doing. I'm going to go and do my austerities. I don't want your kingdom."

So, the king felt very sad and he thought that, indeed, Dru has really felt very badly about the treatment that we had given him. So, he sat before Dru and he told him, "This is really not your age to do austerities. You go and rule my kingdom. You take my full kingdom and rule it. I will go for the austerities."

So, Dru said, "No." Because what the statement made by his mother had become his resolve — that He will do the devotion of Lord Narayan and get a permanent kingdom. So, he said, "No, I don't want your kingdom." And he continued on his journey in the forest.

The father, the king, returned disheartened to his kingdom, and as Dru was going, he had no idea of how to do his austerities and, without a guru, one cannot do the devotion.

So, Narad Muni appeared, and Narad Muni then gave him initiation on how he had to do his practices. So, Narad Muni told him, "You go and stand below this particular tree, and there you stand on one foot, and you do the simran, you do the repetition of the word 'Narayan' and when you do that, Lord Narayan will definitely appear for you."

So, then he started his penance and Dru spent half his life doing that penance on one foot and doing the repetition of 'Narayan'. And, eventually, Narayan appeared, he manifested, and he asked him as to what he wanted as a boon for the penance. So, Dru asked him for a permanent kingdom.

Now, Lord Narayan told him, "I will definitely give you a permanent kingdom for your penance, but you are also destined to rule the kingdom of your father. So, you do that and, at the end of your life, I will give you this permanent kingdom."

So, then he returned to that kingdom. And there he found that the younger queen had two sons and these sons had been enslaved by the gods, and they had been taken and enslaved in the heaven by gods. So, this got him very angry and he had the power of his penance. So, he collected his army and he attacked heaven for freeing them, and he freed them, he freed both of them there.

So, thereafter freed them and they returned to the kingdom. And, thereafter, Dru ruled that kingdom. And he was a great ruler and all his kingdom was very happy and pleased with his rule. So, all this was done because of the impressions given by his mother. And such is the importance of impressions that are given to young ones that are cast upon us.

And devotion is a very important part and it is only with devotion that sinners have been freed from this place and they have gone into higher planes and they are having better positions in those planes because of the devotion that they have done.

* * *

So, the time is good and let us make the most of this atmosphere. And let us close our eyes and get connected with Simran and Dhyan.

26

Meditation Talk
09 Aug 2022 – Afternoon

Harbans Singh Ji Continues His Remembrances With Sant Ajaib Singh Ji Maharaj

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There is an extended conversation between Babaji and Harbans Singh Ji...

Ashok:

So, Babaji was asking him (Harbans Ji) as to relate more incidences... So, Babaji asked him to relate more incidences, so he was talking about the gupha* (cave) when Sant Ji went for meditation in the underground for three days. Then Kirpal Singh Ji came in His Shabd Roop. He came in His Form of Sound Current. Because, later, people inquired from His driver that they had driven Him to 16 P.S. And the driver had said that, "No, I didn't take Kirpal Singh Ji." So, Sant Ji used to say, "I have not made a physical Guru, I have made a Shabd Guru and I don't need cars for my Master to come to see me." So, when he was sitting for three days and he had not come out for three days from his meditation underground. His attendant was very nervous and, at that time, Kirpal Singh Ji came there. And He said, "I want to see my disciple." So, that attendant said that, "Three days and he has not come out, and that cave is very steep to go inside. So, it is very narrow and steep." But Kirpal Singh Ji said, "Nothing doing. If my disciple can there, even I can go." And He went down and then He blessed Sant Ji and He got him out of his meditation, which he had been in deep meditation for three days. So, he said that bhajan, 'I have come to see my brave soldier, who has fought with death, and he has not feared death, facing all these other warriors.' So, that picture that we see of Kirpal Singh Ji going inside that cave and that attendant holding the lantern, that, Sant Ji showed the foreigners exactly the place and how Kirpal Singh Ji had come, and from that, that picture has been made.

* * *

So, once it happened that we were sitting, three, four sevadars and Sant Ji. We were all sitting together and we were having tea. And Sant Ji said, "Just like we're sitting here having tea, we will all be sitting in Sach Khand also like this." And I have a fondness for tea. So, I asked Baba Ji, "It's a long journey so, is there some provision of tea in between?" So, Sant Ji said, "No, there's no tea there, you go on Shabd."

* * *

So, once, during harvesting, we were getting the husk removed from the wheat. And all the other sevadars told me, "Go and make some arrangement for tea." So, I said, "Okay, I will go and ask the ladies in the langar and see if they oblige." And I went inside and they gave me tea and I carried it out. Now, Sant Ji saw this and He followed me outside. So, when we all were having tea, He came there and He said, "I want to know who is that particular person who has that fondness of tea amongst all of you?" So, then, I told Him, "I'm the only one who's ready to take Your scolding. You leave the others." Then. After that, Sant Ji laughed and He went inside. And He instructed the ladies, "Every day at eleven o'clock, you make two jugs of tea and provide for all of these people."

* * *

So, once it so happened, after the programs, Sant Ji used to ask me to stay back three or four days and I would do some seva in the farm, of the tractor and other things. And on the third or fourth day, I would leave. So, when I was leaving, I met Sant Ji. And Sant Ji asked me as to how I was going back to my village. So, I told Him, "I'm going via a place called Padampur." (For all of you who are familiar with that.) So, I go via Padampur. I then have a cup of tea at Padampur and then I go to my village. So, Sant Ji said, "Eh? How come? Do you really have tea on the way?" So, I said, "Yes, I have tea." He said, "No, no, no. You should go directly to your village." And then He called Balwant and he asked her to make a hot cup of tea for me. He said, "You make a cup of tea." And then, He told me, "You don't wait for tea on the way. You go straight to your village." So, then I didn't go via Padampur. After that, I used to use the canals and then I would take that route and go home.

* * *

Whenever Sant Ji would return from Delhi, when He used to go for the Delhi programs from 77 R.B., on the way back, He would pass my village and He would stop by our house. And He would always stop by and then He would give us some sweets, and then we would have those sweets, and then He would go to His ashram. So, after Sant Ji left His body, once, after a few years, He came to my mother and He told her, "You have become old now, so in three months' time, I will come to fetch you." So, my mother told me, "Sant Ji has told me like this, that after three months, I have to go." So, I told her that, "Okay, if you're going, you go...otherwise, you give the me ticket. I will go on your behalf!" Then, the mother said, "No, nothing doing. I am going to go." So, six days before she left her body, she had manifested the Master within. And Sant Ji had come, so she was not responsive otherwise, but I used to talk to her, ask her if she had any difficulty, or if she wanted anything. She would only respond to what I would say. And then, that way, she was very quiet for six days. And on the sixth day, she left her body just like that. Effortlessly, she left her body.

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Babaji:

Okay, let us all sit for meditation now.

27

SATSANG
09 Aug 2022 – Afternoon

The Priceless Jewel Of Sat Naam, Which Has Been Given By My Master— It Is Incomparable With Any Other Jewel That One Can Find In This World

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The paathi sings from the Bani of Sant Kabir Sahib ...

Raju sings and 00:00:11

This is the Bani of Param Sant Satguru Kabir Sahib. This is the continuation of the Bani I had taken yesterday and we'll have Satsang on this today. Tomorrow, I will take on Naam Bhakti.

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Once when Kabir Sahib, was doing his meditations, both his Master and God Almighty, came and gave him Darshan together. And he had a question as to whom should he bow down to first?

So, he had a question because both were Great Beings Who had come in front of him — one side, there was the Master, and the other side was God Almighty. And if he bowed down to the Master, he would displease God Almighty. And, on the other hand, if he would bow down to God Almighty, he would displease the Master.

So, he thought deeply, and then, he felt that it was only because of the Master that he had been able to realize and manifest God Almighty within. Because, had his Master not showered Grace on him, he would never have been able to manifest God Almighty.

God Almighty resides in each and every being. And He sees that each being does so many different types of karmas — they do sin, and they do good and bad karmas. So, the God Almighty is witnessing all of that. He doesn't tell that jiva or that being that he is doing something wrong for which he will be going into hell. Instead, He just witnesses what is happening.

We did bad karmas and, from human beings, we went into the lives of pigs. There also, God Almighty came with us. And we did bad sins, we became donkeys. There also, God Almighty also became a donkey with us. So, He never told us, "Don't do these sins because, by these sins, you will become such."

He said, "It is only with the Grace of the Master that I have been able to understand God Almighty and manifest God Almighty." So, he chose to bow down first to his Master.

That is why, in all the Banis of the Masters, you will always find that They have sung praises of Their Masters. They've always held Their Masters higher than God Almighty Himself.

So, when we manifest God Almighty, He welcomes us and He has a lot of respect for the Masters and He welcomes Them.

He can withstand insult — when we insult God Almighty, He can withstand that. But He cannot withstand an insult if someone says something bad about the Master.

Raju sings at 00:06:47

Kabir Sahib says, "I sacrifice myself millions of times at the feet of my Master because He has transformed me from this human being — this suffering human being — and transcended me into God Almighty."

The Master, when He initiates the soul, He takes all those big karmas which are going to result in that soul having to go into hell. So, He assumes all of those karmas and washes them in the holy Mansarovar. And He then makes the jiva do meditation and, with the meditation and Simran, He washes off some of the sins of that soul. And also, with the Darshan, He washes off the deeds of the jiva. That way, He is extending limitless Grace on that jiva. And then He stays with the jiva, with the soul and the mind, and He takes that soul back through all the planes. At each step, He is with the soul and He takes the soul back to God Almighty from where it has come.

So, God Almighty loves all the Saints and, whenever a disciple takes the Darshan of God Almighty and he manifests God Almighty, then God Almighty also takes the form of the Master of that disciple. And He gives him Darshan in the form of that Master only.

Raju sings at 00:10:30

Kabir Sahib says, "If the Master is seven seas apart (if the Master is in India and the disciple is abroad) and if the disciple is true and he has manifested the Master within, then the Master is forever with him and He is not away, even for a second."

So, if the disciple has the gunas and he is doing his devotion, then he has manifested the Master within and he travels on the Shabd. And, in a second, he can be with his Master whenever he wants, riding on the Shabd.

So, people may feel that Sach Khand-Sat Lok is so far away and Agam and Anaami are eons away — the distance to be traversed is so much that one feels that it is too far off. But Tulsi Sahib says, Tulsi Sahib has written, "If you look within, then there is a dark

circle. And within that dark circle is a small, white speck — like a sesame seed. And when you see within that, and you see beyond that, then you'll find that you are able to see all of these planes from there."

He says, "Everything can be seen from that sesame seed, from that til, inside. And just try to go beyond that and you will see all of these planes and everything, all the worlds, you can see from there."

There is so much rumoring about this that, even when I used to do meditation at Pahad — we were a few disciples — and one of them was a disciple of Somanath Baba Ji. And he would say, "See? The top of my head has become soft because my soul has transcended above that. It has moved. It has broken this Brahmand and gone above." And we used to all touch there and see that it has become soft.

So, all those are rumors and all those are not to be believed. Everything is contained inside the head. Everything, all these long distances, everything is contained inside. And the soul does move very long distances. But all those distances are covered within our head.

Then, the Master, therefore, takes the soul inside and, very simply, He gets the soul to have the Darshan of God Almighty.

Raju sings and 00:17:00

He says, "However far the disciple stays from the Master physically, if he has love and faith in his Master and he does his meditations, then for him, this distance is nothing."

So, he can do his devotion and meditation and reduce this distance. He can go within. He can manifest the Form of the Master. If he sits for four or five hours of meditation, then he can have the attention of the soul come to the Tenth Door and he can manifest the Master.

Raju sings at 00:18:41

Kabir Sahib, after saying all of this, He says, "If I make ink out of all the seven seas, and I make paper from all the land mass, and I use all the trees and all the plants and make a pen from there, and I write about the greatness of my Master with the speed of the wind, even then, all this material will get over, but I will not be able to cover the greatness of the Master."

So, this is being said by the Saints Who have gone within and Who have manifested Their Master within. Such people can talk about such greatness of the Master because They understand this.

The Master is helping us every second. His stream of help is there every second behind us. But we are blind and we are ignorant and we are not able to understand that help and that Grace that the Master is showering upon us.

Therefore, Kabir Sahib says, "The amount of Grace that the Master is showering upon the disciple cannot be understood. It cannot be fathomed."

Raju sings at 00:21:27

Kabir Sahib says, "For years, for eons, I have been in this ocean of life and death. And I have been struggling in this ocean of life and death. My boat is riddled with holes and water is spilling in and I have been suffering in this. It is with the Grace of the Master that I have left this boat and got salvation."

So, those who are holding onto this boat of the world with all our relations and everything around it, that boat is shaking and that boat will give way. Those who want salvation have to leave that boat and hold on to the boat of the Master. Because, the love of all material things outside and our relations and all the things around us, all of that only brings us back again into this ocean of life and death. Instead, if we have love and affection for Naam and our Master, then that will rid us of this ocean of life and death.

This realization of the reality of Truth comes only in a Satsang when the Masters explain what the purpose of coming into this world is. And when we go and listen to the Masters, we understand how important it is for us to do our devotion and what a priceless opportunity has been given to us.

So, those who hold onto the Word of the Master, they get salvation from this world. And those who hold on, and continue holding on to the world, then they do not belong to anybody. They go back into this ocean of life and death.

Raju sings at 00:25:23

Kabir Sahib says, "When a disciple comes to the Master, who is the first giver?" So, Kabir Sahib says, "The first giver is the disciple. Because he has to give his mind and body and wealth. Everything he has to surrender to the Master. And when he is able to surrender that, then the Master showers His Grace. And then, He graces him with Naam. That is, He manifests the Sound Current within."

So, when we go to the Master, it is first that we have to get free from the ego of our wealth and our mind and body. And, only then, we are able to get the Grace of the Master.

* * *

Sant Ji, in this regard, used to often tell us a story about Balakh Bhokara. The king was Ibraham and he had devotion to God Almighty and he had this palace of seven floors. And on the terrace of his palace, every evening, he would have his attendents place about two hundred and fifty kilos of flowers. And he would make a stage of those flowers. And, in the evening, he would then sit on that stage and pray to Allah.

So, he had past impressions and, whenever there are people who have these past impressions then, the Living Masters of their time find such souls and They go and get the salvation to those souls.

So, Ibraham, like this, was praying to Allah and he used to have this habit of laying down flowers and praying to Allah.

Kabir Sahib was the Living Master during that time and Kabir Sahib felt, "I have to bring this soul into my fold because he is misled. He is going astray."

So, He manifested like a person who takes care of camels. He manifested with a big turban and a big kurta pajama and He started roaming with a stick on that terrace.

So, when Kabir Sahib started moving around on the terrace with His stick, Ibraham opened his eyes and he saw and he wondered, "Who is this old man moving around on my terrace with a stick and dressed like this?"

So, he went up to Him, went up to Kabir Sahib, and asked Him as to how come He was roaming like this on his terrace?

He asked Kabir, Who was dressed up in this attire, and he asked Him as to what He was doing on the palace terrace?

Kabir Sahib told him, "I take care of camels and my camel is lost. So, I have come to search for my camel here."

So, Ibraham got very annoyed. He told Him, "You are such a big fool. Can a camel ever come on seven floors and roam around on the terrace? How can you even imagine?"

So, Kabir Sahib told him, "Yes, I am a fool indeed. But, that Ibraham, he is, a hundred times, a bigger fool. Because he is sitting on these flowers and everything there — decked up on those flowers – and he is sitting and praying to Allah, as if Allah is going to manifest in such luxury of his."

So, that shook Ibraham, what Kabir Sahib had said. And then, in a moment, Kabir Sahib vanished from that place. So, he kept seeing that whatever Kabir Sahib had said did affect him.

This had a very deep impression on him, whatever Kabir Sahib had said. So, the image of Kabir Sahib was very much on his mind and everything that He said. He felt, "Indeed, he was fearlessly talking to me, though I am a king. But he was very fearless in what he had to say. And he came up and he told me all this — and in the attire of his."

So, all of this kept him awake through the night. In the morning, he got up, got ready, and then he went down. But he kept thinking about Kabir Sahib, even then, and the

image of Kabir was still very much on his mind and everything that He had said. He kept thinking about it. So, it was about eleven o'clock.

So, while he was thinking of all of this, sitting on his throne, with all his people, ministers, and everybody around, he was thinking of Kabir Sahib. Around that time, a man suddenly walked into the hall and none of the sentries stopped him and he walked straight up to the throne.

So, when again he saw the same person had walked into his assembly and stood in front of him, he was wondering, "How come none of the sentries stopped him and he is so fearlessly walking into my assembly?" And he then asked Kabir Sahib as to who he was?

So, when he asked Kabir Sahib, Who was dressed in the same clothes as he had seen Him in earlier, Kabir Sahib replied, "Look, I am a wanderer. I've wandered from place to place and I wanted some rest. So, I have come. I think this is a place like a place for guests — like a guesthouse. So, I've come here and I want some rest. So, I thought, maybe, I'd take it here."

So, he started thinking, and he was wondering what to answer this person who asked such a vague question? And he then told Kabir Sahib, "You are calling this a guesthouse. You're calling this like a dormitory. And you are not even seeing I am a king and this is the assembly and you have walked into a palace? And you are calling this a guesthouse or like a dormitory? What is this?"

So, Kabir Sahib said, "Okay, then tell me, who was the king here before you?"

So, Kabir Sahib was talking about his ancestors. So, He said, "Okay, so, before that ancestor, who was there, there was another ancestor." So, like that, his father, grandfather, everybody, he said.

Then Kabir asked him, "Where are they?"

The king told Him, "They are gone."

So, Kabir Sahib told him, "That means, they have gone from here. They have come and gone. Your father has come and gone, your grandfather has come and gone, all your ancestors have come and gone. You will also go. So, where there is a place where people are coming and going, it has to be a guesthouse."

So, that shook up Ibraham, and he felt, "Yes, indeed. Last evening also, this same person had come and told me about the truth — reality. And today also, he is making me aware of this. So, he is definitely a great soul." And he then got fixated on the image of Kabir Sahib because, throughout the night also, he was thinking about Kabir Sahib and then, morning also, he saw Him. So, the image of Kabir Sahib got fixated within and he decided, "I will now renounce my kingdom." And he changed his attire.

And with a stick and a bowl, he moved out in search of Kabir Sahib. So, from there, he came to Dubai and Pakistan and, by that route, he came into India.

So, he searched for the Master, and he was told, "In Varanasi, there is Kabir Sahib, Who is a great Master."

So, when he saw Kabir Sahib, he realized that, yes indeed, he was the same person Who had come that night. So, he requested that Kabir Sahib keep him in His seva.

Kabir Sahib said, "See, you are a king and I am a weaver. And I do not have the means to give you the kind of food you are used to eating or the clothes you are used to wearing. So, I cannot do all that for you."

So, Ibraham told Kabir Sahib, "I have not come here as a king. I have come here as a sevadar. I request You to keep me in Your seva and, whatever You give me to eat, I will accept that and, whatever You give me to wear, I will accept that. How ever You keep me, I will accept that. So, please accept me as Your sevadar."

And Mata Loi also supported him and told Kabir Sahib, "Indeed, he has left his kingdom behind. He has not come as a king. So, why don't we help him and let him do his seva?"

So, he was given the work of making the thread for the saaris, which Kabir Sahib would weave. And that way, he would do seva.

Now, during that period, several people came, got initiated, and left. Almost six months had passed, but he was only doing his seva. He had not been given initiation.

So, Mata Loi requested Kabir Sahib, "He is doing so much seva and so many people have come and got initiated and left. But You have not yet given initiation to him so that he can do his Simran.""

Kabir Sahib told her, "See? He is not yet ready — his vessel is not yet ready."

So, Mata Loi said, "How will I know that? That is something internal."

He said, "Okay. What you do is, you just gather some filth. When you move the broom around, collect all that filth, and go and stand on the terrace. At 5:00 AM, when he goes and has a bath in the Ganges and comes back, then you, from the terrace, put all of that filth on him. And then, let us see what he has to say."

So, accordingly, Mata Loi, at 4:30, waited there on the terrace. And she waited for Ibraham to come back. And at five o'clock, when Ibraham had his bath and wore clean clothes and came, as he was stepping inside the house, she put all that filth — which was a lot of ash and other dirt — on him. And that spoiled all his clothes and he looked up in anger and he felt that, now again, he would have to go and take a bath, etc. So,

he got very angry and he said, “Who is this person who has thrown all this dirt on me? If I had been a king now, I would behead this person.”

So, Mata Loi started trembling on the terrace and she came down and told Kabir.

Kabir Sahib asked her, “What happened?” And she related this.

So, Kabir Sahib told her, “See, I told you. His vessel is not yet ready. He still has this thing about being a king.”

So, again, six months passed and Kabir Sahib now told Mata Loi, "This first period has cleansed him.” So, He called Mata Loi again.

He told Mata Loi, “I think Ibraham is now ready for being initiated.”

So, she told Him, “How am I to know?”

So, Kabir Sahib told her, “Okay, now, this time, you take that dirty, filthy water after cleaning the vessels — whatever is that rotting smell in that water — take that water and stand on the terrace. And then you pour that on him when he comes.”

So, she collected the water after washing these utensils. And she collected it and went on the terrace. And this water was stinking. So, when he came, she poured all that water on him and, with all that stink, he was stinking after he had come from his bath. But this time, with folded hands, he looked up and he said, “Who is that great man or great person who has put this filth on me? Because I am a filthier person. So, he has at least done that as a blessing to me. So, God shower Grace on such a person.”

So, when he went for his bath, Mata Loi came down and related everything.

Kabir Sahib said, “Yes, indeed, his vessel is now clean and empty.” And after he came back from his bath, Kabir Sahib gave him his initiation.

So, when Kabir Sahib started initiating him, as he was initiating and giving him word by word, his soul started withdrawing. And he came to the Tenth Door. And, by the time he got the fifth Name, he was already in Sach Khand-Sat Lok. So, he became a Saint on that day.

So, after staying for a few days, then Kabir Sahib told him, “You have got what you wanted. Now, you should go back to your place and you should salvage souls there and do general good there.”

Kabir Sahib said, “You can go back and rule your kingdom and you can salvage souls there.”

So, Ibraham said, “What is the use of such a kingdom? You have given me the Infinite Kingdom. So, there is no need for such a small kingdom anymore.”

So, following the instructions of Kabir Sahib, Ibrahim went back to where He had come from and He took an old rag and He was stitching that rag while He was going back to His place.

So, He reached His kingdom and there was a river near his kingdom where, earlier, He often would go and sit on the banks of that river. So, He crossed that river and He sat there with that rag and He was stitching that rag there.

A minister noticed Him and he felt, "He looks indeed like the king." So, he went back and he got the family members and others, and all of them came with the chariot. And they then requested Him that He should come back. His throne was awaiting Him and people wanted Him back as the king. So, they all requested Him.

So, everyone was pleading with Him to come back and He was refusing. His elder son was also pleading a lot for Him to come.

Then, eventually, He said, "Okay." And He took that needle, with which he was stitching that rag, and he broke that needle and threw it in the river. And He said, "Okay, I will come if you get me that needle which I have thrown in this river."

So, His son said, "I will give you thousands of needles like that. There are lots of needles there. I can give you those."

But He insisted, "No, I just want that needle which I have thrown in the river."

So, His son told Him, "That needle is such a difficult thing to search — even if it is on the plain ground. You have thrown it in a flowing river. It may have got stuck at the bottom somewhere. It will be difficult to search it."

So, He told His son, "Okay, then I can get that needle back."

His son said, "Okay, if you can bring it, you get it. Let us see."

So, He closed His eyes and paid attention to one of the fish that was there in the river. And, with that attention, He made that fish bring that needle back.

So, that fish went to the bottom and took that needle, picked that needle, and came to the bank. And it jumped out on the lap of Ibraham and gave that needle and jumped back into the river. And then, Ibraham showed him that needle and said, "See? This is the kind of kingdom my Master has given me. And, in such a perpetual kingdom, what is the use of me coming to this kingdom of yours which is there only for a few days, and then, again, we have to leave that also?"

And, thereafter then, He was preaching on the Teachings and He was going from place to place.

Raju sings at 00:59:35

So, Kabir Sahib says, "The priceless jewel of Sat Naam, which has been given by my Master, It is incomparable with any other jewel that one can find in this world. The priceless Sat Naam, the jewel that has been given by my Master, that has made my entire body with luminance. It has filled it with luminance. It has burnt away all the infinite amount of karmas that were built in and It has made my mind and soul pure. So, for such a priceless jewel that has been given by my Master, what can I possibly give in return?"

So, He says, "This priceless priceless jewel of Sat Naam that can get me salvation, That gets me free from this ocean of life and death and takes me to God Almighty — unlike the costliest of jewels that we can get here, which can give us crores of rupees. But that is all linked to the body. And when we leave the body, that also has to be left behind. It cannot get us salvation, unlike the priceless jewel of Sat Naam that has been given."

So, therefore, Kabir Sahib says, "What is it that I can possibly offer to my Master for such a priceless gift that He has given me — such a priceless jewel that He has given me? So, this want for giving back to the Master will be perpetually with me because I will never be able to fulfill it by giving anything in return for such a priceless gift."

Raju sings at 01:03:23

Radhaswami.

28

Meditation Talk
10 Aug 2022 – Morning

The Story Of Supach And The Pandava's Ashwamedha Yajna

Paltu Sahib has talked about the greatness of devotion. And He was saying, "In a yajna that was being performed, Supach, who was an initiate of Kabir Sahib, as long as he did not attend, that bell did not ring."

It was foretold that the yajna, the rituals, will be done, and after the puja and the yajna is over, and if it is fulfilled, then there will be a bell that will ring in the sky.

So, all the rishis, munis, and other mahatmas who had come for attending that yajna, everyone came and all of those rituals were done. But the bell did not ring.

So, all the Pandavas, who were performing the yajna, they asked Krishna, Lord Krishna, that he should also attend. Perhaps because he has not attended, it has not rung. So, they requested him also to come.

So, even after Krishna had food, the bell did not ring. So, now everyone had food, all the mahatmas had come, all the rishis and munis, everybody had food, and all the rituals were performed. But still the bell was not ringing. So, they asked Krishna as to what the reason would be?

So, Krishna told them, when he introspected and he saw, "There is one mahatma, Supach, who is in the nearby forest," and he told them, "He has not come, so if you bring him, perhaps the bell will ring."

So, Supach was a recluse, he was in the forest, and he never went to any of these kinds of rituals and he never went for meals being given by the kings. So, when they went and requested him, because he did not want to go, he told them, "I want the benefit of one hundred ashwamedha yajnas, which was the same yajna that was being performed. I want the benefit of one hundred such yajnas. Only then I will come."

So, the Pandavas told him, "Barely one ashwamedha yajna is being performed now after this war, this is barely one which is being performed. And you are asking for the benefit of one hundred such yajnas? We don't know when we will be able to complete those hundred and how we will be able to give you the benefit of those hundred yajnas." So, disappointed, they returned from his place.

So, all of them were very disappointed and they came back to the kingdom and they were sitting in remorse when Draupadi came. And she asked them as to the reason of their depression. So, they told her, "We have performed all of this, and yet, it is not getting fulfilled. And this is the reason — that we have to get Supach."

So, she said, "Don't worry. I will get him. Leave it to me."

Draupadi was a very good cook and in the early morning, she made different types of dishes. She made about fifty-six different dishes. So, when she cooked all of these meals and, doing her simran and in the remembrance of Lord, she walked barefoot towards Supach. And when she went there, she placed the food.

So, he asked her as to why she had come? Then she requested and told him the reason. He told her, "Yesterday, the panch Pandavas had come and they have also given the same request and I have placed a condition before them. So, if you are able to fulfill that condition, then I will come."

So, with folded hands, she bowed down to him and asked him, "Is it true that the word of Saints is always true? Is that right? Is that belief correct, that whatever the Saints say is always right?"

He said, "Of course. Even if the Brahmand changes, even if the three worlds change, the words given by a Saint will always remain."

So, Draupadi told him, "See, I have come with full humility. I have left my ego behind. I have come barefoot and in full reverence to you. And I have come praying to the Lord. And it is said, "When we go to Saints, every step that we take is equal to ten million ashwamedha yajnas. So, I have taken so many steps to come here. You can take the benefit of one step. And the rest you can give and you please oblige us by coming to the yajna."

So, when he came, he had to agree, because what she said was right and that was said by the Saints, so he agreed to attend. And when he came, she placed a huge banana leaf, the full leaf of the banana, she placed in front of him. And she had prepared so many dishes. So, she put all of those dishes, one by one, on that full banana leaf.

But he was a sadhu, so he was not really someone to taste all these different types of preparations. So, he mixed everything and he started eating.

So, Draupadi, in her own mind, felt, "This person is of a low caste and he is showing his colors because he's mixed all of this. Had he eaten each meal of mine, he would really know what a great cook Draupadi is."

So, now, that upset him in his mind. And he ate the food, but the bell did not ring.

So, when the bell did not ring, again the Pandavas went to Krishna and they asked him as to, "Who else has to be called." Because the bell had not rung and He had asked them to call Supach.

Krishna told them, "This answer you will get from Draupadi, because while she was serving food to Supach, she had ego in her mind and that got the better of her. So, go and ask her."

So, Draupadi then fell at the feet of Supach and requested him to forgive her. Because of her ego, she had thought ill of the way he was eating.

So, she went to him and she bowed down at his feet and requested for his forgiveness. Once she begged for forgiveness, the bell rang.

So, that is what Paltu Sahib says, that with all the rishis, munis and everybody there, what ended that yajna, it was only Supach who could cause that bell to ring on that ashwamedha yajna. And that was because of his devotion.

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So, the time is good. Let us close our eyes and let us get connected to Simran and Dhyan.

29

SATSANG
10 Aug 2022 – Morning*

In Front Of Naam, Even Kal And Maha Kal, They Have No Powers And They Cannot Do Anything

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**Note: This Satsang was given in the morning as Babaji would be leaving for Guddella after the afternoon meditation talk...*

The paathi is singing from the Bani of Sant Kabir Sahib...

Raju sings at 00:00:11

This is the Bani of Param Sant Satguru Kabir Sahib. In this Bani, Kabir Sahib has talked about the greatness of Naam. So, in this Bani, He starts with Adi Naam. And He says, "Adi Naam is like the philosopher's stone."

So, the question that we have is, "What is Adi Naam?"

Adi Naam is what was there before this entire Creation, and what will continue to be there after this Creation.

So, God Almighty manifested this Sound from within and instructed this Sound Current to go and make Creation. And, the Sound Current then, plane-by-plane, made all the Creation. And It has also created these three worlds. So, that Adi Naam has been a part of God Almighty. It has done all this Creation. And, after all this Creation comes to an end also, It will go back and merge with God Almighty.

That Holy Sound Current, Adi Naam, is very pure and is a part of God Almighty and It is compared to a philosopher's stone. Like a philosopher's stone has this unique ability, of converting iron into gold, the Adi Naam is a very pure form of God Almighty and It has also got such power of cleansing.

So, that Sound Current is resonating at the Eye Center, and the moment that mind gets connected to that Holy Sound Current, it also becomes pure. And all the burden of karmas, which it has built for so many eons, all of that gets wiped out in a second.

So, He says, "All these mantras and tantras, all of these have come up much later. Adi Naam is what is the essence of God Almighty and That has made all of this Creation."

Raju sings at 00:05:02

Kabir Sahib gives another example of bira. Bira is like a betel leaf with some filling in it. And, in earlier times, when there were kings who would offer various difficult accomplishments to be done —difficult things to be done — then, in their court, they would have these large trays filled with all the riches, gold and silver, coins, etc. And, on top of that, this betel leaf, this bira, would be kept. And the king would offer this work to be done. And whichever warrior or whichever brave person would agree to take up that task, he would come and pick up the betel leaf and then perform that task. So, if that task was accomplished and he was alive, then he would get that tray full of those riches.

So, likewise, the Saints pick up the bira, or they pick up this betel leaf, from God Almighty for liberation of souls, and They then take those souls on the Naam and get them salvation back to God Almighty.

So, when the Saints pick up the bira — that is, They pick up the duty of salvation of a soul or a jiva — then such a jiva is not going to be affected by any Kal, or Maha Kal, or any other power.

Raju sings in 00:08:32

He says, "Adi Naam is the essence of all the mantras and tantras. And any person, any disciple, who unfolds that — who merges with that Adi Naam — he not only gets salvation for himself, but he gets salvation for three generations before him."

So, for that disciple who has manifested Naam, and for whom Masters have given initiation, for such a disciple, three generations before him — that is his father, grandfather, and great grandfather and all the other relations — all of them, in whichever form they are living in currently, the Masters bring them again and give them a human form. And They bring them back in the fold of Sant Mat.

So, for an abhyasi, that is someone who has manifested the Radiant Form of the Master and has reached the stage of the Thousand Petaled Lotus, for him, he is the cause of liberation of seven generations before him. So, there is only one soul, one jiva, who does the meditation and seven generations get liberation because of that.

And, for someone who becomes a sadhu — that is, he crosses Brahm and reaches Par Brahm, for him, twenty-one generations before him are liberated.

And, in any family where there is a Saint Who has manifested God Almighty within and has gone to Sach Khand-Sat Lok, for Him, a hundred and one generations before Him are liberated.

So, there is one jiva who does the devotion and all his relations and all his previous generations, all of them, get a liberation because of his devotion and effort.

Raju sings at 00:12:55

Kabir Sahib says, "Adi Naam is like the root of the tree and the basic foundation of the tree. And all the other mantras, tantras, and everything else, are like the branches and twigs of the tree."

Therefore, it is said that, "Where there is a devotion of the Naam, that is, someone doing one hour of Simran, and in the remembrance of Naam, there no other mantras or tantras can take effect."

So, wherever we sit for meditation, if we are sitting for an hour every day, then that place also becomes pure and, if there are any souls who are moving around there, all those also leave that place and go away.

Raju sings at 00:15:17

Kabir Sahib says, "There are more than ten million mantras and these will, however, not give salvation to the soul. But following these — or the devotion of these — will, however, give you other things — like materiality or status or other things in this world. But they will not get you salvation."

So, even for satsangis, there is no need to do all of these Shastras and Puranas, and their effects – like astrology or any such thing. Because all those are under the various influences of this world and they come under the influence of Kal. But the account of that satsangi is with the Master. So, that initiate, his account stands with the Master. And, therefore, none of these have a bearing or effect on that initiate. And because their account is no longer with the Lord of Judgment, at the time of death, the angels of death or the Lord of Judgment doesn't come. And, therefore, the Master has to come and take the soul because, if the Master also doesn't come, then there is no one to protect that soul.

So, therefore, He says, "In this world, there are tens of millions of mantras, but all of those mantras will not get you the salvation. They will only you get you a bhukti and not mukhti. And bhukti is all the various things in this world. But they will not get you salvation." And, He says, "For very, very few people will know the truth of Adi Naam."

So, therefore, Masters say, "Only one in tens of millions of people will have done his devotion and will have manifested Naam within."

Raju sings at 00:19:53

Kabir Sahib was born in Kashi. And in Kashi (Varanasi) were not part of India. Everyone believes in Rama. And when even Kabir Sahib was talking about the greatness of Naam, they would mistake that, understanding that Naam was the reference to Rama. And, therefore, they would feel that He was talking about the greatness of Rama and not Naam.

So, therefore, Kabir says, "Everyone talks about Naam, but they don't understand Naam. They understand Rama. And only Naam is understood by those who have got a Living Master by Satguru."

So, therefore, Saints say, "With tens of millions of our good deeds, we get a human life. And with the Grace of God Almighty, we get the company of the Masters." So, everyone doesn't get Naam. Very, very few people have been given Naam by the Masters. So, till God Almighty creates that thought, or creates that mindset for understanding the Master, only then they can understand what the Master is saying and come in His fold. Otherwise, they will not even understand what is being said.

Even a great accomplished brahmin like Gorakhnath had understood all the Shastras and he had also got mystical powers. So, when he had this debate with Kabir Sahib, that debate went on for seven days. And he lost that debate finally to Kabir Sahib – and accepted that he had lost it.

And then there was a show of mystical powers. So, when he showed his mystical power — and all these people, they have mystical powers, but they cannot use these powers beyond the five elements — and therefore, he vanished from there and he converted himself into water. And that water was in a utensil. So, he asked Kabir Sahib to find out where he was.

And then, Kabir Sahib called for five bowls. And then He removed that water from the utensil and placed it into these five bowls.

Now, Gorakhnath's body was separated into five parts. And then, he came to know that Kabir Sahib knew what he had done. And then, he requested that those bowls be poured back into that utensil for him to come back.

So then, Kabir Sahib showed him His power. And He became Shabd, and Shabd is far above all these five elements and everything around. So, Gorakhnath could not find out or fathom where He was. Then, finally, he accepted defeat and he asked Kabir Sahib as to where was He coming from?

So, after all of that, he asked Kabir Sahib as to where He came from? And Kabir Sahib has written in his Bani that He comes from a place where there is no sorrow. And He comes from a place where the Vedas and scriptures and all of these don't reach. And He is coming from such a High Order. And after all of this also, he asked Him as to when He had done his tapasia, because Kabir Sahib was only fourteen years old at that time when this debate happened. So, he asked Him as to when did He do His austerities and when did He learn all of this?

So, Kabir Sahib told him, "I have done my austerities when this Creation was not there. And then, this entire Creation was done after that."

So, he accepted defeat. He bowed down to Kabir Sahib and he left Varanasi. But he never thought of taking initiation from Kabir Sahib. So, he never looked back and came back to Varanasi after that, and he set his ashram elsewhere.

Raju sings a 00:28:58

Kabir Sahib says, "Everyone, all the Vedas and Puranas, all of the scriptures, they do not think beyond Omkar, or beyond Brahm." For them, in the Vedas also, it is written that, "Beyond Brahm, there is no Creation. There is nothing that exists."

So, Kabir Sahib says, "Omkar has created these three worlds, but he has not created this entire Creation." And He says, "That Creation has been made by a Power Who is present in Sach Khand and only very few people will understand that Power." And all the jivas in these three worlds, they believe that Brahm — that is Omkar — is the final creation and there is no creation beyond that.

But Saints say, "There is a lot of Creation beyond Brahm. And, at the time of initiation, this is explained to the initiates."

Raju sings at 00:31:36

Kabir Sahib says, "Very few jivas, who are like jewelers, they will understand the importance of this jewel. Otherwise, the rest will just flow with others and they will not understand this importance."

So, only a jeweler understands the importance of a diamond or a jewel. Others just look at it as a shining stone and throw it away.

Near Guntakal there is a place which is famous. That place is only called Vajrakarur where these priceless jewels are found. And people come from different places and they find these jewels also. So, many people come. When it rains, many people come from different parts of the world and they set up tents at this place. And, early morning, when the sun rises, they go against the light and they see these shining stones and then they start collecting them.

So, they spend a month there to two months and they they try to collect these precious stones. And then they go to Mumbai, and then, they sell them to the jewelers there.

So, that way, there are few souls who have past impressions and they become gurumukhs and they understand the importance and realize and manifest this Sound Current.

And so many people just outwardly do the japas or the repetition of 'Sohang' and they spend their whole life doing that and they waste their time.

Raju sings at 00:35:45

Kabir Sahib went about preaching the Sant Mat across the length and breadth of the country and He also went to other countries. He went to different states and traveled a lot, explaining about Naam and about Sant Mat. But there were very few people who actually became His initiates.

Guru Nanak Sahib was born about thirty-five years after Kabir Sahib. And, it so happened that, once both of Them also had met and They spent time — They spent seven days together in the same room – and They both were meditating there and They exchanged notes there.

So, after that, Guru Nanak Sahib went towards the northern parts of India and up into Afghanistan, Pakistan, and up to U.A.E. and into the Arabian countries.

And Kabir Sahib went into the eastern, central, and southern parts and western parts of India.

So, in those days, They would only go on foot. So, that was the kind of geography that They covered.

Kabir Sahib says, "I have been given the priceless treasure of God Almighty. And It is for free. And I am willing to distribute it to anyone who's willing to take It. But there are no takers."

So, in that time, the teachings of Sant Mat were also new and people were not understanding it and they were not believing in the Teachings.

Raju sings at 00:39:26

Kabir Sahib says, "I have tried all the kinds of chemistry, but there is no chemistry like Naam." So, He says, "There are different types of chemistries for various products, like medicines, or for fertilizers, or for so many other things." The people use chemistry as means to get the product. And in the time of the rishis-munis also, they had the understanding of converting copper into gold.

So, He says, "I have tried all the different aspects of chemistry, but there is nothing like Naam. Because Naam has this attribute of making the entire within into gold — It converts the entire within in a second into gold."

So, with the Grace of the Master, when we come to the Tenth Door and, with His Grace, we manifest this Holy Sound Current within then, with that manifestation, the burden of karmas that we carry — that the mind carries — is all redeemed in an instant. And the mind and soul become gold and even this physical body also becomes like gold.

Raju sings at 00:42:40

He says, "Naam has this ability of redeeming all our past karmas. In one instant, it redeems our entire load of karmas which the mind is carrying." It is like there is a

stack of hay — and there are loads of hay there — but one small matchstick can light all the hay and make it into ashes.

So, therefore, that is the greatness of Naam, and that we can get only with the Masters. In the other scriptures, all this is not written.

Even Sant Ji had done so many different practices. He used to do dhunis. And he used to do pranayamas. He had initiation of Two Words. And he had also gone to Mastana Ji. And even he had gone several times to Sawan Singh Ji Maharaj and even asked Him for initiation. But then Sawan Singh Ji Maharaj told him, "The person Who will give you initiation will come to you."

So, when Sawan Singh Ji Maharaj left His body, after that, he also went to Mastana Ji. And even he requested Mastana Ji to give him initiation. But then he was told, "The person who will come and give you initiation is different. And He will come and give you initiation." And later, Kirpal Singh Ji Maharaj came and initiated him.

So, till you get the manifestation of that Sound Current, you do not get a peace of mind till such time — even if you do several other practices. You may have mystical powers, but you do not get that piece of mind.

So, all these — Ashtanga Yoga, japas, tapas, pranayamas, all these difficult practices — they get you mystical powers to some extent, but you are not able to control your mind. And, therefore, you do not have peace of mind. And very few among such people who have done all these practices, if they go to the Saints, only then they get that peace of mind.

Now, when someone has done such practices, seldom do they go to Saints because that ego is there – that they have attained some level of spirituality and they've gone within. So, they seldom go to Saints also.

Even Baba Somanath Ji, for eighteen years, did pranayamas and he did several austerities. And even he had a lot of mystical powers. But he did not have peace of mind. Only when he got initiated and then he went within and manifested the Sound Current, only then, he also got his peace of mind.

So, only when we go in the company of a True Master and, with the Satsang of that True Master, we understand the importance of Naam. Then we are able to walk and go on that spiritual work to manifest it.

Raju sings at 00:49:42

He says, "All the worldly people do various practices. But all these are practices of Kal and nobody, therefore, can get out of the realm of Kal. And, eventually, they all end up in the jaws of Kal."

It is only very few people who get to know about Naam. And only Naam has the power of giving that salvation. And in front of Naam, even Kal and Maha Kal, they have no powers and they cannot do anything.

When Kabir Sahib, in his first incarnation as Yogjit — Yogjit was near Bhanwar Gupha — and He had instructions from Sat Purush to come into this world and give salvation to people. So, when He first came in, he was stopped by Kal and both had a fight, because Kal did not want anybody to come into his realm and release souls from his realm.

So, when they had this fight, eventually Kal lost and he realized that Yogjit was, indeed, sent by God Almighty and he gave up that resistance to Yogjit. And he then requested Yogjit (or Kabir Sahib), "When You go into this world, You please do me a favor. There is this king who is building a temple of Jagannath for me. So, he's building my temple. And I have manifested within him to motivate him to make this temple. But every time he tries to do it, the sea does not allow him to make that temple. The sea comes and destroys the temple. So, when You go, You please make that temple."

So, the sea was unhappy and angry with Lord Vishnu. Because Lord Vishnu had taken an avatar of Rama and he had built this bridge across to Lanka, and he had uttered several things which had annoyed the sea at that time.

So, the sea god had decided that he would not allow a temple of Vishnu to be created on the bank.

So, every time there was a foundation and there was a construct of that temple, when it began then, on the shore, the sea would rise and destroy that temple. So, there were twelve attempts to make this temple and, every time, the sea would destroy this temple.

So, then, therefore, Kal requested Kabir and, when He came into this world, He went to the king. And He told him, "Okay, you start the construction of your temple. I will make sure that it stands."

So, the king told Him, "Every time that I construct, when I build it up to a certain level, then the sea comes and then destroys it. So, it doesn't allow me and I've spent crores of rupees in doing this."

So, Kabir Sahib then stood by and they started constructing the temple. So, again, when it was constructed to some level, the sea rose to again destroy it. And when it came to destroy, it saw that Kabir Sahib was standing there. And the sea god requested Kabir Sahib to move out because he wanted to destroy the temple.

So, Kabir Sahib asked him as to what was the reason of such anger and why he wanted to destroy the temple?

So, the sea god told him, “When Vishnu took the avatar of Rama, he had come to build that bridge on the sea. And he told me, he hurled many an abuse to me and he was even ready to shoot me down with an arrow. So, I will definitely not allow anything to do with him on my shores.”

So, then Kabir Sahib told him, “See, if you want to really annoy him, then leave this temple. There's nothing much in this temple. There is the whole city of Dwarka, which was created by Vishnu in one of his avatars — in the Krishna avatar.” He said, “You take that whole city under you and there are so many riches and gold and so many things built by him there. You destroy all of that.”

So, the sea god then agreed — he readily agreed to this suggestion. Then he touched the feet of Kabir Sahib and he left the temple. And he took the entire city of Dwarka within.

So, the real Dwarka is submerged. It is inside the sea. And the Dwarka city that we see now has been created by a king much later. And he has also made a temple there.

So, it is because of Kabir Sahib that the sea left that temple. So, that Jagannath Puri temple, which is on the shore where a lot of people pay homage, that is still there.

Raju sings at 00:59:44

Radhaswami.

30

Meditation Talk
10 Aug 2022 – Afternoon

If We Want The Grace Of The Master, We Will Get It By Doing Bhajan Simran

Saints have given importance to Bhajan Simran, just like for doing all our other daily work, we do not ask anybody. Like that, we should also do Bhajan Simran every day. This life has been given to us to get out of this ocean of life and death and get rid of the sorrow that we are going through in this ocean of life and death. And that we will be able to do if we do our Bhajan Simran regularly.

So, we should do our Bhajan Simran lovingly. And we should not look at Bhajan Simran as if it is a burden on us to do. And whatever we do lovingly, that will bear fruit. When we do our Bhajan Simran regularly, the mind will become purer. And our love for our Master will grow. We will start feeling that love for our Master to go within. And then, with that love, we will be able to go within.

* * *

Mira Bai used to do the worship of Lord Krishna and she was a very big devotee of Lord Krishna. After her husband expired, when she went to the Ganges to take a bath, she met with Ravidas Ji and then, thereafter, she got devoted to Him. So, she was a ready soul, and in her childhood, she had gone in the devotion of Lord Krishna. So, as soon as she got initiation, she then went on to Matura and she left her palace and then lived there in a hut and did her meditation. Because she was a pure soul, within six months, she was able to meditate and go within. And she rose from those nine doors and came to the Tenth Door within six months and manifested the Radiant Form of the Master within. When, with the Grace of her Master, the Jyoti and the Holy Sound Current were manifested, she danced outside with the other mahatmas and sadhus in love of that Sound Current and in the Naam within.

So, she used to sing that her Master has given that priceless jewel of Naam to her. And she has got that priceless gift from her Master.

* * *

When that Sound Current manifests, the mind and the body become very pure when they get connected to that Sound Current. And they feel the love for their Radiant Form of the Master and that Sound Current within.

All the Saints have done hard work to go within. Like that, we should also do hard work and we should do the Bhajan Simran regularly. And we should not look at it as a burden. Like when we come here and we are sitting regularly for meditation, like that, when we go home, we should see the time that we can spare and make a regular timetable of that. And then, every day, we should follow that and sit for meditation.

The Master Who has initiated you, He is waiting for you within. And when we regularly do meditation, He feels happy about it and He extends His hand of Mercy on you. If we want the Grace of the Master, we will get it by doing Bhajan Simran. By just asking for Daya, or asking for His Grace, we are not going to get it. That Daya comes when we do our Bhajan Simran and you do not even have to ask for His Mercy or for His Grace.

So, make the most of this opportunity and this priceless life that has been given to us. We should do our meditation every day. We should also listen to Satsang every day.

* * *

The time is good. So, let's make the most of it. Let us close our eyes and get connected to our Bhajan Simran.

31

Meditation Talk
11 Aug 2022 – Morning

No Talk Was Given At This Time*

**Babaji was traveling to Guddella and back during August 11, so no talks were given on this date*

32

Meditation Talk
11 Aug 2022 – Afternoon

No Talk Was Given At This Time

33

SATSANG

11 Aug 2022 – Afternoon

There Was No Live Satsang Given At This Time

34

Meditation Talk
12 Aug 2022 – Morning

Whatever We Have Incurred In The Past, Those Are The Karmas That We Are Redeeming Now

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Kabir Sahib has said, "It is very difficult to have love and affection and to do the devotion of the Master." But He also says, "Without that devotion and love, you will not be able to get liberation, you will not be able to get salvation. And this jiva will perish and go back into these 8.4 million lifeforms."

It is very difficult to do devotion of the Master because it is not a matter of a few days of this life, the mind and soul have been in this jail of Kal. And they have been building a burden of karmas. And if one were to compare how much karma we are carrying, it is more than the Himalayas. So, the burden we carry is more than the Himalayas. So, it is very difficult, therefore, with this burden of karmas, to do the devotion of God Almighty.

There are three types of karmas. So, there are three types of karmas or deeds. One is the Kriyaman. Kriyaman are the deeds that we incur in this lifetime. So, the Pralabdh karmas are the deeds that have been given on which this life is cast. So, it's a mix of the Kriyaman karmas that we have incurred and we have a store of karmas. So, Maya takes about twenty-five percent of our karmas from there, and then, with the mix of those karmas and the Kriyaman, the Pralabdh is created. And that is how our life is cast.

So, Pralabdh karmas are on which all our breaths are decided, how many breaths we are going to take in this life. It is all decided in the Pralabdh. Before we take birth, our Pralabdh is fixed.

The third type of karmas are the Sanchit karmas, or the bank balance of our karmas. So, whenever we incur karmas, Kal stores these karmas in Brahm. And whenever there are more karmas to be given to us to redeem, he takes those karmas from the Brahm and then he gives those karmas for us to redeem.

* * *

So, we get the example of Dritharashtra. Dritharashtra was a great king and he was very powerful. And he had more than a hundred sons. And he ruled his kingdom. But he was blind from birth. So, despite being a great king and ruling and having such a

big family, and so much wealth in his treasury, he was always sad because he did not have his eyesight.

So, he was very unhappy always because he could not see his children or his family and he could not enjoy his wealth or see his wealth and his treasury. And he was unhappy because he did not have eyesight.

So, once, it so happened that Lord Krishna came to meet him. And he told Lord Krishna, "I can see in my past lives." And he had that power of tapasia from his previous lives. So, he said, "I can go back and see up to a hundred lives and I can see no reason why I'm blind today."

So, he told Lord Krishna, "I don't see a reason why I am blind in this life. I've seen a hundred lives before." But he could not see beyond that. So, Lord Krishna used his power and placed his hand on his forehead and he said, "Okay, now you look further." And when he saw his hundred and sixth life, he was playing as a small boy when he was about seven years old and he caught one insect. And he put a thorn in the eye of that insect and he made that insect blind in both eyes. And that was the karma that was given. Kal, who takes out twenty-five percent of the Sanchit karmas —this was a Sanchit karma of his which was stored — and that was given to him. So, despite having all the other luxuries in life and family and all the other things, he had this blindness that was an attribute of these previous lives.

So, when he saw that he had indeed done this deed, he realized that, indeed, it was because of his own karmas that he was born blind now. And that was the karma that he was redeeming in this life.

So, therefore, karmas are a very difficult thing. All these karmas, all the way we go about our life, whatever we have incurred in the past, those are the karmas that we are redeeming now. So, whatever ups and downs we see in life are nothing but our own karmas that we have done in our previous lives which we are redeeming now. So, what you have built, you will be redeeming now and what you are building now, you will be redeeming in the future.

So, therefore, to get out of this cycle of karmas, we have to do our Bhajan Simran. It is very important for us to do our Bhajan Simran.

And Sant Ji used to say, "You leave a hundred things. If you have a hundred important things to do also, you leave them, but you sit for Satsang. And like that, you sit for your Bhajan every day. Even if you have a thousand things that you have to sacrifice, you do that — but you sit for your meditation."

* * *

The time is good and we have woken up early morning. The mind is fresh. As the day progresses, the mind starts becoming more active and it wavers. So, let's make the most of it. Let's close our eyes and get connected to Simran and Dhyan.

35

Meditation Talk
12 Aug 2022 – Afternoon

Gurumukhs Succeed By Turning Away From All Worldly Pulls And Focusing Their Love And Attention Towards The Master

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Gurumukh means — and all these gurumukhs, all the gurumukhs who have been there — all of them have turned away from all worldly pulls and have focused their love and attention towards the Master. As long as we do not withdraw that love and affection which is there in the world outside and focus it towards the feet of our Masters, we will not be able to get success on this Path.

If we have the love of the world in our heart and we forever have the longing for all the worldly things and relations in our heart, but then we wish to have love towards our Master, then that will not happen.

* * *

During Sawan Singh Ji Maharaj's time, there wasn't so much rush in the trains, and there was Bangali Babu at the station.

So, Bangali Babu was the stationmaster there. And after he was initiated, he had a servant, and that servant would cook his foods and wash his clothes and take care of the house.

So, when he would finish his daily duties, he would go home. He would tell the servant to eat his food and leave the food for Bangali Babu on a plate.

So, he would have a bath and he would sit for meditation. And then he would keep that plate of food in front of him. And he would tell his mind, "If I do not get good intoxication in my Simran and Dhyan, if you do not get well-connected within, I'm not going to allow you to eat that food."

So, sometimes it would happen that his mind would not listen and it would keep wavering and, from the time he would sit in the evening till six o'clock in the morning, it would not get fixated within, and in such events, he would not eat his food. He would give away that food. And then, get ready, have a cup of tea, and go for work.

So, when he would sit from 7:00 PM, the mind would, many times, not listen and it would keep drawing him out towards all the worldly matters and worries. And he would keep trying to do his Simran and Dhyan. But then, this fight would keep happening until early morning at 3:00 AM, he would sometimes get good meditation. And once he experienced that, only then he would get up and eat his food.

So, he would abstain from that food till his mind would enjoy that meditation — so, until he reached that level of enjoyment in his meditation, he never ate his food or never allowed his mind to have that food.

This would happen quite often and, many times, the mind would not focus. And in the morning, he would give away that food to the cow. Like that, this carried on for about a year, and eventually, the mind started doing the Simran well and that Simran became ajapa — it became continuous. And then, his spiritual journey within began. So, like that, after fighting for a year with his mind, finally, the mind got into the mode of meditation. And then, he went within and he manifested the Radiant Form of the Master within.

So, once, when Sawan Singh Ji Maharaj had His Satsang — the Bhandara Satsang — He called Bangali Babu and He made him stand beside Him. And He asked Bangali Babu, in front of all of the sangat, whether he had got control of his mind?

So, Bangali Babu replied, "Yes. I have got control but with great difficulty."

So, He said, "Okay, let everyone know." And He gave him a mic to speak in. And He said, "You tell everybody how you achieved this."

So, on the mic, he explained to the sangat how he had achieved this — that it had, indeed, taken him one year to get this control on his mind and many days during this year, he had gone hungry, and the whole day he would remain hungry because the mind would not get focused.

And that way, his fight with the mind went on for a year and, eventually, he got control of the mind.

So, the sangat felt that, indeed, he had so much love and affection for his Master because he had gone through this hunger and sacrifice throughout the year. Only people who have that yearning to go within and that love for the Master, the affection for the Master, only such people do this. And that was how he has been able to go within — because he had true love for his Master.

So, that is how the gurumukhs have done it. They have fought with their mind and they have done their sacrifices and they have kept the fight on with the mind. And, finally, they have been able to succeed in getting control over their mind.

So, you have to sit. To go within, you have to sit for four to five hours. The mind takes a long time to become still. It takes nearly two hours for the mind to become still and

get tired. After the mind is tired — and it takes about two hours for that at least — then only, we can start enjoying that Simran. Then only we can start enjoying that focus within.

So, the mind keeps running here and there, but it cannot leave the body. It has to come back to the body. And that way, it keeps doing this and, finally, it gets tired after a couple of hours. It then stays still.

So, when the mind becomes still, then we start enjoying that meditation, that Simran, and then the mind also starts liking it. The mind also starts enjoying that meditation. And once the mind starts enjoying that meditation, then it does more and more of meditation. And then finally, once, we get control on that mind by going within.

So, without fighting with the mind and without doing that effort, without taking that trouble, no one has been able to gain a prowess on the mind. Not till now and it won't happen in the future also.

We must try to keep on increasing the time of our meditation and we should not look at meditation as a burden. Because this meditation is given to us so that we can get ourselves salvation from this world — from getting out of the burden of this world. Because we will not get any kind of happiness in all the worldly pursuits because happiness is not there in wealth and riches. It is not there in status and society. It is not there in any rule. And the only happiness that we can possibly get is the happiness that we get when we get connected to Naam. That is the true happiness that we can experience.

So, we have to make it a point to sit for meditation every day. And if we do this for a few days, then leave for a few days, then we cannot get success on this Path.

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The time is good, so let us make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

36

SATSANG
12 Aug 2022 – Afternoon

Things Happen As They Are Destined And Our Worrying Is Not Going To Change That

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The paathi is singing from the Bani of Sant Kabir Sahib...

Raju sings and 00:00:17

This is the Bani of Param Sant Satguru Kabir Sahib. Kabir Sahib has written this Bani on faith — like for a building, the structure of the building, it depends on its foundation. Like that, faith is the foundation of devotion.

So, like for a building, if the building has to last long, it needs a good foundation. The basis of that structure is its foundation.

Like that, for devotion, the basis of devotion is built on faith. If we do not have faith, then we will not be able to do that devotion. So, only with faith we are able to develop the devotion.

Often, we carry worries about things. But just by worrying, the things are not going to be done in the way that we want it. What is going to happen is destined to happen and our worries are not going to change that.

So, He says, "By worrying, we are not going to change anything. And, if by worrying, people could actually change their destiny, then everyone would have those worries and everyone would be able to change and make things happen according to what they wanted. But things happen as they are destined and our worrying is not going to change that."

Kabir Sahib says, "Your worrying is not going to change it. But, if God Almighty is worrying for you, then yes, things will change for you."

So, if the Master is worrying about you, then things will change. If we are doing our meditation of two and a half hours every day and we are in the loving memory of our Master, and we are following His directives, then we are getting the Grace of the Master. The Master is keeping His hand of Grace on our head. And He is not only spiritually helping us, but He is also helping us in all worldly matters.

So, if we follow the instructions of the Master, and we do our Simran and we are in contemplation of the Master within, then we will be able to not only have our spiritual progress, but we will also be able to streamline our worldly ways.

Kabir Sahib says, "You do not worry. Instead, you spend your time doing the meditation of your Master and contemplating upon Him and doing His Simran and following what He is telling you. If you do so then, with His Grace, your worldly matters will also get solved.

So, that way, you do your devotion and you are in the love with your Master, then the Master is also going to be having His hand of Grace on you. And He will also be solving and He will also be working for you.

Raju sings at 00:07:16

Kabir Sahib says, "Those devotees who have faith in the Master do not find security in creating huge savings and in creating a huge treasury for themselves. Instead, they have the faith in the Master that He will provide for them whenever they require."

When worldly people worry about various things, like the marriage of their children, or to build a house, or to provide for other securities and emergencies, they save money and they keep that bank balance.

But Kabir Sahib says, "Those who have faith in the Master, they should not do that and, instead, they should have faith in the Master that He will provide for them as and when they require."

Having a lot of wealth also is an invitation to Maya because that is also Maya and, when we have a lot of wealth, then that also has an impact on the mind because we start looking at ways of how to deploy that wealth and how to do different things and, that way, we scatter our mind in all of the things around that wealth.

So, Kabir Sahib says, "You should not waste your time in doing all of that." Kabir Sahib says, "Instead, have faith in your Master. Do your meditation for two and a half hours, and spend time in the contemplation of the Master and His hand of Grace will be on your head."

Raju sings at 00:10:59

Kabir Sahib says, "For devotees, they should not have that anxiety. They should not be worrying about what all the future holds for them and how to provide for it. Instead, they should have faith in their Master. Because God Almighty not only provides for them, but God Almighty provides for all of the other things, even for plants and animals."

So, He provides for everyone. When birds wake up in the morning, they are hungry and they do not know where there is food. So, they start flying and then, before the

end of the day, they are given food by God Almighty. Like that, there are so many animals which come out at night, and there are so many animals high in the mountains, or deep in the caves, or underground, and all of these animals and insects and everybody are being provided for by God Almighty.

Kabir Sahib says, "Like birds don't even have hands. They have only a beak and they have only legs. All these other animals which live far in the mountains or deep in the caves or underground, they also don't have any means of making a bank balance or providing for the future. They also have their families. They also have partners. They also have children. But they are all being provided for by God Almighty."

So, even they have partners. And they have lifelong partners. Now they don't go to an astrologer or a pundit to find a proper date and time for their marriage, but they stay together – unlike human beings, who have made a big issue out of all of this. So, it's a big scam that the human beings do.

There are these small, weaver birds, which make nests on very, very thin stems on the riverbanks. And those nests are hanging above the water. Now, which engineering college do they come from? They all have learned all of this on their own.

So, these weaver birds make these nests on very thin stems so that no rat or any other predator or snake can come on that, because they will fall in the water if they come on that stem. And the entrance to their nest is also from below. So, they make it very difficult for any predator to come inside. And then, when you enter, there is also a nice bedroom made inside. They put all soft things for the young ones, and then the young ones are also in the nest that is hanging on that stem and the young ones are also protected and they are happy in that bedroom.

So, they also live with their partners. They also have offspring. But they don't have any bank balance to provide for their future. But they are taking care of.

So, Kabir Sahib says, "Day and night, do your meditation and devotion of your Master and God Almighty. Leave your anxiety and worry and God Almighty will take care of you."

Raju sings at 00:18:25

Kabir Sahib says how God Almighty is taking care of all the beings. God Almighty is in Sach Khand-Sat Lok, while all the jivas are in different forms — some are in water, some are on earth, on land, some are in air, and yet, He's sitting there taking care of all of them. So, He gives an example. He gives the example of turtles.

There are very big turtles in the sea. When they have to lay eggs, they don't lay them in the sea. They come on the beaches. And, on the beach, they come, dig a hole, and then, they lay their eggs there. They do not sit on their eggs. They cover the eggs with sand. And then, they don't wait there also. They go back into the sea. And once they

go inside the sea, then they are protecting themselves from predators. They are eating their food and they are swimming — and they may go as far as twenty kilometers away from where the eggs are laid. But, continuously, not even for a second do they let go of the attention that they have on the eggs. So, their attention is always there on the eggs.

So, the turtle has the attention on the eggs. Even for a second, it does not let go of that attention. And, if it does, then the eggs get spoiled. So, they have continuous attention on that egg. And then, the eggs hatch and the young turtles come out and they go into the sea.

So, that way, God Almighty is also having His attention on each and every soul. And He is also providing for each and every soul according to their Pralabdh. So, whatever we get is going to be according to our deeds. And it is our utensil which can absorb what He has to give. So, that utensil is based on our Pralabdh karmas.

So, that way, our Masters and God Almighty have attention on all the devotees. And They don't leave that attention for a second also. They are helping the devotees — someone meets with an accident, They are helping him. Or, if someone is leaving the body, he is dying, They come to fetch his soul. Their attention is always there on all of Their devotees. And that is how They take care of all of Their devotees.

When the devotee is initiated, the Master ties the knot of that soul with the Shabd. And, through the Shabd, He is always paying attention on that soul. Even when the Master leaves His body, He is manifested in that Shabd and He is helping that disciple through that Shabd.

So, I always say that if the disciple has one closest relation, it is that with the Satguru. Because the Satguru, in the manifestation of the Sound Current, is always inside the disciple. If the disciple goes to America, then the Satguru is there with him there. If he goes to some mountains, He is also there with him. Or, if he goes to some forest, He is there with him. So, He is always there with the disciple.

But in this duality, we believe that our relatives are our closest ones. We feel secure in the comfort of our relatives. But if you look at it, now you have come from America, you have come here, so your relatives are not here with you. But your Satguru is here with you.

Like that, if someone is going somewhere or needs help, then the Satguru is with that disciple. He is always with the disciple.

So, if there is one friend of ours, or one well-wisher of ours, then it is Satguru Who is always with us and Who is always helping us without expecting even a paisa in return.

But instead of extending that friendship with the Satguru, we extend it to others. And it is that friendship extended with others where that friendship is short-lived. It is only

associated to our body. And when we leave this body, that friendship will no longer continue. It is only a form of redemption of our deeds upon which these relations are built. So, we are, instead, looking at those relations instead of looking at the Master.

So, Saints say, "You should, therefore, love that Satguru Who is always there, Who is your well-wisher, Who is always with you and always helping you. So, why don't you develop your love and affection to someone like that, Who not only is going to be helping you in this lifetime, but at the time of death also, Who will come and help you and help your soul?"

So, outwardly, we show faith in the Master. We show love and affection for the Master. But within our hearts, it is different. We have our love and we have our affection and faith in other things and other worldly relations and in other material things.

* * *

Bir Singh was a king in Varanasi and he was a disciple of Kabir Sahib and he was devoted to Kabir Sahib. Even when his court was in operation and there were people who were all attending it — and Kabir Sahib would visit him during such times — he would ask Kabir Sahib to come and sit on his throne, and he would sit on the side below.

So, Kabir Sahib, when He saw such love and affection, He felt, "This love and affection has to be tested." Because earlier, Saints would test Their disciples.

So, in U. P. and north India, the Festival of Holy is celebrated and, in this festival of colors, there is a bhaang which is distributed very freely. All the houses, they make this bhaang, which is like an intoxicant. And they give a glass of that bhaang to everyone who's visiting. So, everybody drinks bhaang. And the more you drink, the more intoxicated you get and the more hungry you feel.

So, Kabir Sahib felt, "This is a good occasion to test the love and affection of Bir Singh."

So, what He did is, on that day, He called for Ravidas, and He had another disciple, she was a prostitute. But people did not know that she was a disciple of Kabir Sahib. So, He called her and he called Ravidas.

Ravidas was of a lower caste and he was a cobbler. He was a person of lower caste. So, Kabir Sahib then walked on the roads with one hand on the shoulder of Ravidas, and the other hand on the shoulder of that prostitute. And, in both His hands, He had two bottles filled with a liquid which looked like alcohol.

So, He was roaming on the road like that. And people were seeing and saying, "Oh, this Mahatma has lost it today. He's had a lot of bhaang and He is also carrying these bottles of alcohol." So, people would throw some cow dung on Him or throw some dirt on Him. Like that, all His clothes had also become all dirty.

So, that way, all dirty and filthy and with both hands on the shoulders of the prostitute and Ravidas, with bottles in His hand, Kabir Sahib entered the court of Bir Singh.

The court was in session and there were a lot of people – other kings were also visiting him — and it was a full court in session. So, when Bir Singh saw Kabir Sahib walking and like that, and others also saw this, they said, "This is a fine Guru he has! He has taken a lot of bhaang. He is drinking. And, on one side, he has a prostitute. On the other side, he has this low caste person, and he is walking in like this." So, they started taunting Bir Singh, "This is your Master?"

And Bir Singh, because of that also, felt a little uneasy and he had a lack of faith in his Master, for his faith was wavering that day. He did not step out of his throne to offer the throne to Kabir Sahib to sit.

So, when He stood for a while, Bir Singh refused to stand up from his throne because he felt that lack of faith in his Master – that temporary lack of faith in his Master. So, he did not get up and Kabir Sahib stood there in front of him. Then He took both the bottles and He poured them on His feet.

Now, Sikandar Lodi, who was another king, he was sitting there and he observed that, normally, an alcoholic does not throw away alcohol, he drinks it. So, this was a very odd behavior and he asked Ravidas as to, "What is this kind of behavior? Why is Kabir Sahib throwing that alcohol?"

Ravidas said, "In Jagannath Puri, the priests are doing aarti. They are offering homage to the deity and the cloth there has caught fire. So, Kabir Sahib, He is putting that out, trying to douse that fire by putting that alcohol on His feet."

Now, when Ravidas said this, then everyone was surprised — even Bir Singh felt, "How is this possible? He is standing here like this in this form and He is saying that He is dousing the fire in Jagannath Temple, which is very far away?"

So, Sikandar Lodi suggested, "You send a horseman there. Send a messenger and try to find out that, during this time, was there a fire in that temple? And how was it doused?"

Then, Kabir Sahib was disappointed with Bir Singh and He left the court and He walked away disappointed.

And this messenger went to Jagannath Puri and came back and he confirmed that, "Indeed, there was a fire that took place during the time that was mentioned. And that whole fire — the temple had caught fire — and Kabir Sahib had come to douse that fire, and then He doused the fire and left." They confirmed that, indeed, what Ravidas had said was right. But, by then, of course, Kabir Sahib was disappointed and He had already left. And Bir Singh felt bad about it.

Raju sings at 00:41:54

Kabir Sahib says, "The human being carries this worry as he carries these anxieties and he is always unhappy — forever unhappy – to provide for the future and he is running here and there and trying to do all the things to provide for his future. And he carries all this anxiety with him. But if you see other animals, birds, and all of them, they are quite happy in the way they are being kept and they do not carry these anxieties and these worries. And God is providing for them."

So, they are not worried and they are being provided for. God Almighty takes care of all the 8.4 million lifeforms and gives them according to their Pralabdh karmas — and everyone is getting accordingly. Even human beings are being provided for by God Almighty according to their Pralabdh karmas.

So, therefore, He says, "We should be happy and satisfied in what is being given to us by God Almighty according to our Pralabdh karmas. And by carrying those anxieties and by worrying, that is not to going to do anything."

Raju sings at 00:45:07

He says, "You should have faith and do your devotion of Naam. If you do that then, at the time of death also, no angel of death will come. It is your Master Who will come to take your soul. And He will provide for you – He will keep you in a happy place. And you should have that faith that, if you are a disciple and you have the devotion of Naam, then you will never go to hell or go into that suffering."

So, if you are an initiate but you are not doing your meditation, but you still have love and affection for the Master, you are listening to Satsangs or you are on the Path, then He will definitely come at the time of death to take you.

So, only for such devotees who leave the Path, who again start eating nonvegetarian food or drinking alcohol or other things and who do ill for others, who try to fool others – or who are sly and they try to fool others – for such people who have wavered away from the Path, who have gone away from the Path, the Masters do not come.

So, for such people, the Master does not come. But, instead, He sends the Lord of Judgment and the Lord of Judgment himself comes to take the soul. And, on the directions of the Master, that soul is then given a rebirth in some satsangi's house or in some way that they come back on the Path.

So, when that disciple is reborn, that connection with the old Master is no longer there. But the seed of Naam which has been given to him does not perish. That seed of Naam brings that soul, or that disciple, again in the company of a Living Master of that time and he is protected.

So, in such a rebirth, that disciple may have to undergo a lot of hardships, because it is his own karmas that he has built up in the earlier life. And the Masters then have to

cleanse that soul and mind, and then They have to take him. So, he goes through hardship and suffering whilst he is being cleansed.

Raju sings at 00:50:17

So, before you come into this world, your destiny is written and nothing can change that destiny – and that will definitely unfold. But here, we try to speak to pundits and astrologers and they tell us, "Okay, you have this kind of a problem in your destiny and I will give you this cure." But all that is just a money-making business. It's not going to solve or change your destiny. You are destined to go through the karmas that have been set for you.

Kabir Sahib has said that Muni Vashisht was one of the most learned astrologers and he was a very learned person, and King Dasharath summoned him to get a proper time for the coronation of Lord Rama to whom he was going to hand over the throne. And, after all research, Muni Vashisht gave a time. But that was the time where the coronation did not happen the way it was supposed to. Instead, Rama and his wife and Lakshman had to go for fourteen years in the forest. And Dasharath passed away at that moment.

So, despite that time and according to astrology being taken out for the coronation, Rama had to go in the forest and he had to lose his father at that time and he and his wife had to go in the jungle. And, not only that, he had to further go through a lot of hardships. His wife was kidnapped by Ravana and he had to search for her for three years. So, so many untold difficulties came upon him. And the point of telling you all this is that, that was destined for him and everything else that was worked out was of no consequence.

* * *

There was a king in Rajasthan, and he was a very just king. And the brahmins, the pundits, told him, "If you donate cows and donate cows regularly then, after death, you have to cross this Vaitarani River, which is a very difficult river to cross. So, if you have done these donations of cows, then you will be able to cross it holding the tails of these cows. And they will help you cross the river."

They had told him, "You donate a hundred cows every day." He felt, "Why a hundred? I will donate a thousand cows." And every day, he used to donate a thousand cows to brahmins. So, that way, he would give a thousand cows in donation to a brahmin. Then, again, collect another thousand cows. Then, again, donate that to another brahmin. Like that, he did for one year.

So, he donated like this, thousands of cows every day. So, over a year, it was so many cows that he had donated. But it, unfortunately, so happened that, one day, he donated these thousand cows to a brahmin and one cow from that herd got out and came into

the next herd of cows that he collected for the next day's donation. So then, he donated those thousand cows to another brahmin.

So, that cow went into the other herd. And, next day, he donated that new herd to another brahmin. Now, that cow, which had left the first herd, that brahmin came complaining, saying, "My cow has gone into that other herd and you have donated it to that other brahmin, so I should be given back that cow." The other brahmin refused.

So, both the brahmins came to court and started complaining. One brahmin said, "That cow has to be returned to me." And the king agreed.

The other brahmin said, "But I have got that donation now, so that cow belongs to me." So, he was not going to give that. So again, the king agreed with him also.

The king offered that he would give a hundred cows to the first brahmin for letting go that first cow which went away. But that brahmin refused.

And then, he offered that hundred cows to the other brahmin so that he would return that first cow. But he also refused. Both of them did not agree and they wanted that very cow.

So, in that impasse, both were arguing and the king was nodding to both of them. because there was no solution. Finally, both the brahmins got angry at the king and they said, "Like a chameleon, you are moving your head. So, in the next life, you will become a chameleon."

So, despite doing so much donation of thousands of cows, that king, Nriga, unfortunately, had to take his next life as a chameleon in an old well. And he was there.

So, therefore, Kabir Sahib says, "Whatever is written in your destiny is definitely going to happen and you cannot postpone or change that."

Raju sings at 01:00:17

Kabir Sahib says in the end, "Whatever is destined for you, whatever is your destiny and whatever is written, whatever is destined for you, is going to happen. And you will not be able to change a grain of sand – you will not be able to increase it by a grain of sand or reduce it by the seed of a sunflower. It is exactly what is destined for you is going to happen."

Raju sings at 01:01:38

Radhaswami.

37

Meditation Talk
13 Aug 2022 – Morning

Whichever Part Of The World Where There Are Souls With Impressions, The Masters Find A Way To Go There And Liberate Those Souls

In Varnasi, there was a very rich person, Dhani Dharam Das, during the time of Kabir Sahib. In those days, he had a wealth of approximately fourteen crores. This was the fourth birth of Dhani Dharam Das and, in order to liberate him, Kabir Sahib had also taken four incarnations here to liberate him. So, in this life, he was Dhani Dharam Das, and Kabir Sahib was there as his Master.

Dhani Dharam Das had been sent by Sat Purush in this world to liberate souls, but when Dhani Dharam Das came into this world, he was also deluded by Maya. He used to do deity worship. And he would regularly give lunch and meals to poor people and brahmins.

So, once, when he was doing his deity worship, he had put all the deities in front of him which were of different shapes and sizes. So, Kabir Sahib appeared there and He picked up those deities, one by one and told the weight of those. So — this is like a quarter kilogram, this is a half kilogram, this is one kilogram.

So, Dhani Dharam Das got very annoyed by this behavior of Kabir.

So, Dhani Dharam Das got very angry with Kabir Sahib and he told him, "These are deities and I'm worshiping them and you are calling them weights — you're calling them different weights."

So, Kabir Sahib said, "Yes, indeed, because have they ever spoken to you? Like, if they are gods. Or have they ever eaten the food that you are offering to them in your puja?" So, that is what Kabir Sahib told him.

So, that way, while he kept scolding Kabir Sahib, Kabir Sahib gradually vanished from that place.

Later, during lunchtime, he used to have this practice of cutting the wood and then washing it in the Ganges. So that, if there is any insect inside, then that insect can leave. And then, that wood is dried and used as firewood.

So, during lunchtime, he was putting these large logs of wood as firewood. And there were large vessels in which food was being cooked. Because, in Varanasi, when food is offered to brahmins, pundits, then there is a very large gathering which takes place.

So, when he was putting a log into the fire, Kabir Sahib appeared there and, again, stopped him from doing that.

So, Kabir Sahib stopped him and told him, "You are such a big sinner. You are going to kill so many insects that are there inside that log."

Dhani Dharam Das replied, "That's not possible. I always wash the log before and I dry it. Then I use it for firewood. So, there is no question of any insect being inside."

So, Dhani Dharam Das's wife also intervened and she told Kabir Sahib, "He is not a sinner. You are a sinner. He is giving food to so many people. So, how can he be a sinner?"

So, Kabir Sahib took out one of the logs which were being placed inside the fire and he doused the fire in the Ganges. And then, he broke that wood. And when he broke it, it was swarming with insects. So, he had done that to show Dhani Dharam Das.

So, when Dhani Dharam Das saw that there were so many insects that he was going to kill in the fire, he felt, "Indeed, what he is saying is right. Because, on one side, I'm doing good deeds by giving free food to the brahmins, but on the other side, I am sinning by killing so many insects."

So, while this was going on, again, Kabir Sahib vanished from that place.

So, when Dhani Dharam Das looked around, he could not find Kabir Sahib. And his image had firmly embedded in his mind. And he felt, "Indeed, He is a Mahatma and He is telling me the truth." But then, he could not find Kabir Sahib.

So, that way, days passed and he was quite disappointed that he could not meet Kabir Sahib. And he was hoping to meet Him. So, his wife suggested, "Don't worry and don't get depressed. If there is jaggery, then flies will come on the jaggery. So, let us distribute free food and along with the free food, let us also distribute wealth. And there are so many Mahatmas, all of those Mahatmas will come for the money and the food."

So, that way then, Dhani Dharam Das started giving free food and wealth — he was distributing his wealth. But, a month passed, and Kabir Sahib had still not appeared.

So, as He had not come, he felt, "Maybe Mahatmas travel so, perhaps, I will go to Haridwar — another pilgrimage – and there, distribute." So, he went there and he started giving free food there and distributing his wealth in Haridwar.

So, after about fifteen days or so in Haridwar, where he spent a lot of money and he gave free food, he could not meet Kabir Sahib. So, he again came back to Varanasi and, again, for a month or so, he did that in Varanasi. So, after this two, two and a half months, all his wealth had eroded because of the free food and the wealth that he was distributing everywhere.

So, he felt very disappointed and he was repenting, "Now, I have not even got the Mahatma — I have not even met Him. And I've also spent all my wealth. So, there is no point continuing to live." And he decided to kill himself and he went on one of the bridges that was there on the Ganges. And there, he took a large rock and he was tying it to his waist – so that, once he jumped, his body also should not come up.

So, when he was just about to jump, Kabir Sahib came there and caught his hand. When he saw that, indeed, it was Kabir Sahib, he said, "You have come now, so late. I have already distributed all my wealth, and now I don't have anything to offer to you also."

So, Kabir Sahib told him, "Now, the jaggery is over, so the flies are not going to come. That is why I came now."

So, he took Him then to his house and Kabir Sahib then initiated Dhani Dharam Das and his wife and both of them got their initiation from Kabir Sahib.

So, in whichever part of the world where there are souls with impressions, the Masters find a way to go there and liberate those souls.

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The time is good and it's a quiet atmosphere and the mind is quiet. So, let us make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

38

Meditation Talk
13 Aug 2022 – Afternoon

Once The Holy Sound Current Is Manifested, It Has The Power To Hold The Mind

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The path of the Saints is Surat Shabd Yoga. So, at the time of initiation, the Saints connect the surat, that is the soul, to the Sound Current. The soul has two faculties — that of listening and that of seeing. So, the faculty of seeing is called 'nirat' and the faculty of listening is called 'surat'.

The soul is in the form of Sound and Light. But it can also see and it can also hear.

So, the soul has come from God Almighty, from Sach Khand-Sat Lok. And there, it has come on the Sound Current. And, plane by plane, it has descended. And now, it has come into the physical world and it is lying at the Eye Center. And to go back to God Almighty also, it has to go the same way, on the Shabd, or on the Sound Current. That is why this path of the Saints is called Surat Shabd Yoga.

The mind is currently outwardly focused in this world, and to make it inwardly focused, the Masters have given us the Five Names for repetition and the contemplation of the form of the Master.

When we focus at the Eye Center and we do our Simran then, with the contemplation of the Master there, we are able to quiet our thoughts and focus all the attention that is there outside in this world, all that gets focused within at the Eye Center.

So, when we do Simran, we are purifying our mind and after a certain time, when we purify our mind, then the attention of the soul, which is scattered in our body, that gets withdrawn from the nine doors and it comes to the Tenth Door.

The soul has to ride back to God Almighty on the same Sound Current. So, when the attention of the soul gets focused at the Eye Center, first, the Radiant Form of the Master is manifested within. There, when we manifest the Master within, then the Master says that we rise above and He takes us to the next level — which is the eighth level — and that is the level and the Name that we have been given for our Simran — that is the first Name. So, there He gets us to have the Darshan of Jyoti. There, with the Darshan of Jyoti, the Sound Current gets manifested, which all the Saints have spoken of.

Once that Holy Sound Current is manifested, It has the power to hold the mind. And once the mind is connected with that Holy Sound Current, it does not go outside in this world. There the mind becomes very clean and purified, like a clean glass, and it has shed off all its burden. And it does not, thereafter, want to go out in this world. Instead, it starts preparing to go upwards. And it wants to go back to its home, which is the Brahm, from where it has come.

So, when the mind doesn't want to go outward and there is no duality, then the mind becomes still. And it becomes a friend of the soul to take it upwards. Then, the Master is there and the mind and the soul go upwards on the Sound Current. And when they are at the Brahm, there, the mind separates from the soul. The knot which has been tied for hundreds of millions of lives and periods, that gets untied there and the soul becomes free from the mind.

Once separated, it goes in the Par Brahm, beyond the Brahm, and it comes in its own essence. It then takes a holy dip in the holy Mansarovar. And once it takes a holy dip, it starts giving out the luminance of twelve suns. And that is the true form of the soul. And it is neither a male there or a female there, it is pure Light and Sound at Par Brahm.

So, there, it comes in its own essence and it is neither male/female, it is purely the form of Light and Sound. When we meditate and go within, when we come to the Tenth Door, there, first of all, we witness our own soul, which is at the Tenth Door.

So, when we go there and we see for ourselves, we see our soul, we realize that we are not this body and this body is merely a temporary place to stay.

If we were this body, then this world would be ours. But we are not this body, we are a soul and we belong to God Almighty. This body of ours, is simply made of earth. It does not have energy of its own. It cannot do anything on its own. It is only moving around and experiencing because of the soul being there within. Once the soul leaves the body, this body is again, it just goes back to being earth, the normal element of earth.

This body is like a house and it is adorned by the soul. That is why it is attractive. The moment the soul leaves this body, there is no beauty left in this house. People are not willing to keep the body of a dead person and they prefer to dispose it at the earliest.

This body is made of five elements and, intrinsically, all elements oppose each other. But it is only that they're working together in this body because of the soul being there. The moment the soul leaves the body, they automatically start opposing each other and this body gets destroyed.

So, it is necessary for us to do our meditation of two and a half hours every day and we should make that effort to come within to the Tenth Door. And there, we can witness for ourselves our soul and see the truth there. Until we do that for ourselves, we will

perennially be in doubt and we will have lots of questions in mind and those will not get satisfied unless we go inside and see for ourselves.

Once we go there, all the questions that we have in mind, they will get answered; all the doubts that we have, those will get addressed. So, we will come to know from which lives we have what kind of deeds and how we are redeeming them. And everything will become crystal clear.

Like it is important for us for the body to eat and drink, like that, every day, we should listen to Satsang and we should sit for our Bhajan Simran. Bhajan Simran is like the food and Satsang is like the water for our soul.

When we do Bhajan Simran and we listen to the Satsang every day, the soul gets stronger and the mind gets weaker. If we are thinking about this world, then the mind become stronger and the soul becomes weaker.

When we do our Bhajan Simran every day, we are purifying the mind. And by listening to Satsang, we keep our devotion and love for the Master. And with that love and devotion for the Master, we keep purifying the soul. Like that, we should be doing every day.

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So, the time is good and the atmosphere is quiet. So, let us make the most of it. Let's close our eyes and sit for meditation.

39

SATSANG
13 Aug 2022 – Afternoon

If You Are Fully Devoted And Surrender To The Master, Then The Master Is Also Surrendered To You

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The paathi is singing from the Bani of Sant Kabir Sahib...

Raju sings at 00:00:10

This is the Bani of Param Sant Satguru Kabir Sahib. I had taken this Bani yesterday and we had gone through half of it. This is the continuation of the same Bani.

Kabir Sahib had talked about the basis of faith as the fundamental base of Sant Mat. So, He had talked about the importance of having faith in the Master. If we are not resolved in our faith of the Master, then our devotion is wavering — sometimes we have a high degree of devotion, and sometimes we don't have that devotion. So, we have a risk of not being able to do our devotion if our faith is not complete.

So, even Masters pray to God Almighty. And Saint Kabir Sahib says— He prays to God Almighty — and tells Him, "Give me only so much that is enough for me to feed my family so that we don't sleep hungry and that is enough for any mahatma that visits for us to offer to Him."

Kabir Sahib was a weaver by profession. And, in those days, there were no power looms. So, all the weaving was done by hand. And it used to take about a week to ten days to make one saari. The silk saaris of Banares were very popular. The workmanship was so fine that the saari would fit into a midsized matchbox.

Now, of course, that workmanship is not there anymore and weaving is done by power looms. So, the finesse of that workmanship is not there anymore.

So, Kabir Sahib would do this weaving and that would fetch Him only about enough money for Him to take care of His family. But there were a lot of visitors to His place — a lot of mahatmas used to visit His house. And, to offer food to them, what He would do was, He would give them food and then He would have chanaa, which He would soak in water and eat. But He was content in what He had.

Saints seldom ask God Almighty for giving Them any kind of worldly riches. They are quite content in the way God has destined Them to be.

So, Kabir Sahib has just written this in His Bani for explaining, "That is the limited amount that one may ask because, when we ask of God Almighty, then there is no limit to our asking." We keep asking and we want this and we want that. So, there is no end to it.

So, unlike Saints, we do not have that kind of faith in our Masters. We have faith in the world and we consider the world above the Masters. And, therefore, we keep asking for things. While we have some loss in worldly matters, or we have some bereavement of a dear one, or such things affect us, then we immediately start asking the Masters and complaining about it to the Masters.

Saints do not look at it this way. The gurumukhs always keep their Masters above everything else. And they are content with what they have. For them, the Masters are everything.

* * *

In Gujarat, there was one Mr. Lal Ji, Who was an ironsmith, and His elder son expired. So, one mahatma had come. Now, Lal Ji was an Attained Soul and, half an hour before that accident took place, He was preparing the platform on which we keep dead bodies. He was preparing that from bamboo.

So, that mahatma was observing what Lal Ji was doing and, for about half an hour, Lal Ji was making those preparations. And then, somebody came running and told and informed Lal Ji, "Your son has expired. He met with an accident."

So, when that person informed Lal Ji, Lal Ji said, "Yes, I'm ready for that. I am making the preparations. Let us do the needful."

So, that mahatma was observing. He got annoyed, actually, at Lal Ji. And he told Lal Ji, "If indeed you knew that your son was going to expire, then why didn't you make some effort to save him?"

But then, Lal Ji replied to him, "See, he was the son of God. He is not my son. He has been given to me by God Almighty. And if God Almighty deems it fit that he comes back to Him, then who am I to stop that?"

So, that way, the Mahatmas, They do not get swayed by happiness and They do not get swayed by sorrow. For Them, They see both equally.

Raju sings at 00:12:46

Kabir Sahib says, "For such a gurumukh who has faith in his Master and he is doing his devotion for his Master, even if one Kal comes, or a hundred, or ten million Kals come and they try to delude him, or they try to make him unsettled, he is not going to get unsettled by Kal."

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Kirpal Singh Ji's son — one of His sons also — he was studying. He was of the age of around fourteen or fifteen years. And whenever Kirpal Singh Ji Maharaj would get something for the langar or He would bring a utensil, or something like that, his son would take that and keep it in his room.

Now, his mother would get annoyed by this behavior. But Kirpal Singh Ji would tell her, "No, he has come for doing this."

So, he was unwell and when it was about the last moments of his life, Kirpal Singh Ji was sitting in meditation and he came to Kirpal Singh Ji Maharaj and he moved away His hand, and he lied down on His lap. And then he left his body.

So, the news spread to the family and other relatives and friends. And there was Mr. Ram Saraf who used to stay in Agra. He was a friend of Kirpal Singh Ji Maharaj – Raja Ram Saraf and he was a jeweler by profession. And he felt, "The young son has expired of Kirpal Singh Ji Maharaj. He may be in quite a depression and I should go and extend support to him." So, he came to the funeral.

So, when he came to attend, they were doing all the preparations for carrying the body to the crematorium. And he was observing that Kirpal Singh Ji Maharaj was behaving quite normally, the way He would otherwise behave. And He was going about in His talk and other things. So, he was wondering, "His young son has expired and he must be quite sad and maybe he is not showing it. Maybe when they carry the body away, at that time, he will probably have tears in his eyes." So, he was observing Kirpal Singh Ji very closely.

So, he was observing very closely. He felt, "Maybe, when they lift the body of his son and they take it to the crematorium, then maybe he will have tears in his eyes."

But Kirpal Singh Ji was quite normal. And then, they lifted the body and they were taking it and walking towards the crematorium near the bank of the river.

So, he also was walking and very closely observing that perhaps, now or later, he will see that sign of sorrow on Kirpal Singh Ji's face. But there was no such sign of remorse or sadness on his face — on Kirpal Singh Ji Maharaj's face. And he felt, "Maybe, when they light the funeral pyre, maybe at that time, he may have tears?" But nothing like that happened and Kirpal Singh Ji Maharaj did not show that kind of a remorse or sorrow.

So, then, when they were returning, after the cremation, he finally spoke to Kirpal Singh Ji Maharaj and he told Him, "I didn't see a single drop of tear in your eyes. Your young son has expired and that is a reason of very deep sorrow. But I don't see any kind of sadness on your face. So, what is your heart made of?"

So, Kirpal Singh Ji Maharaj told him, "See, he was the son of God and his company was given to me for a few days. And when that time came, He decided to call him back. Then, who am I to dabble in that decision?"

So, when they returned, he also asked Him, "But you tell me, from whom have you got initiation? And where have you got these teachings and learnings?"

So then, Kirpal Singh Ji Maharaj told him, "I have been initiated by Sawan Singh Ji Maharaj in Beas."

And then, Raja Ram Saraf and his wife, both went there and they took initiation.

So, even Raja Ram Saraf's wife was doing a lot of seva of Kirpal Singh Ji Maharaj also in Delhi when in the ashram of Kirpal Singh Ji Maharaj. So, they did a lot of seva also.

So, for the gurumukhs, they have faith and devotion in their Master. And they consider all their other worldly matters to be of secondary importance. They don't give so much importance to worldly matters. For them, their faith and resolve in their Master and their devotion to the Master is above everything else.

So, only Naam and Satguru stay with the soul and They help the soul in this world also. And They help the soul after death, after it leaves the body also.

They place the soul in higher planes and They take care of the soul at every step.

So, as long as we do not do meditation for two and a half hours daily, we will not be able to get our love and fixation for this world away and build our love and devotion towards our Master. And when we do not have that strong faith in the Master, then our devotion is also wavering. Sometimes, we feel devoted and we have love for Him. Sometimes, we do not have that kind of devotion. We even question Him. So, that way, our devotion keeps wavering.

Raju sings at 00:26:36

Kabir Sahib says, "You should have faith in your Master and, if you have faith in your Master, you will also be able to do your devotion. And if you do your devotion, then you will get the Grace of your Master."

So, without faith, we cannot do that devotion. That is the basic foundation on this path of spirituality.

* * *

In the Shastras, there is this story. There was a goat and it became very weak and it became very frail. So, it became too weak to walk, so the shepherd felt, "It's better I leave that goat in the forest only, so that some animal can eat that goat."

So, that way, that goat, which was left by that shepherd, she kept walking and she reached the forest. So, while she walked in the forest, she reached a cave in which lions were staying. Then those lions felt that animal and they came out.

So, that lion saw that there was this goat. Now, the goat was too weak to even stand. So, she completely surrendered to the lion. She bowed down and surrendered to the lion.

When the lion saw this, there was compassion in the mind of the lion and he felt, "This goat has surrendered to me. So, I will not kill this goat. I will give it life."

So then, the lion also felt, "Even though I have spared the goat, some other wild animal may eat that goat." So, he called for a meeting of all the animals in the evening.

So, then the lion, in the meeting, announced, "This goat has come and surrendered before me and she is under my protection now. I've granted her life in this forest. And, therefore, I do not want any of the animals to hurt her or eat that goat. And whichever animal does so, I will not only kill that animal, I will kill the entire family of that animal."

Then, the lion called the elephants and instructed the elephants that one elephant should come every day to his cave and he should bend down and allow the goat to sit on top. And then he should take that goat to the lake, which was about a few kilometers away. He should take that goat to that place for water and bring the goat back.

So, every day, this process started. The elephant would come and pick up the goat and then take it for drinking water to that lake. And when the goat sat on top of the elephant, it would get those fresh leaves on the trees and it would eat those fresh leaves — different fresh leaves and medicinal leaves, it ate on the way to the lake. And then, it would drink fresh water and then, again, come back. So, like that, in a few days, it became very healthy.

So, that's the story where this goat then became like the king of the jungle. It would go on the elephant – ride on the elephants — eat fresh leaves, drink water, and it got all of this because it went in surrender to the stronger one. It went in surrender to the lion.

So, in the same way, when the devotee has faith in the Master, and he has devotion and he surrenders to the Master, then the Grace of the Master is upon him. And no power can then cause trouble to that jiva — neither Kal nor Maha Kal nor any other force or power can create any problem for that jiva.

So, that's what Kabir Sahib says, "By surrendering to the Masters and having faith and devotion on the Masters, they have the Grace of the Masters, and then they have the respect of everybody else because of the Grace of the Masters."

Raju sings at 00:36:20

Kabir Sahib says, "Those who do the devotion of the Master, they do their Bhajan and Simran living in the comfort of their families, but they do the meditation and they do not bother about their bodies. And they continue to do devotion and spend time. Then, the Masters shower Their Grace on such souls." He says, "Like that, you will develop that inner faith and you will develop that inner devotion towards your Master."

So, you need that faith, you need that devotion, and you need the strength of that meditation which you do on a daily basis. When you do all of these, the faith and devotion will automatically build up within you.

When gurumukhs have that faith and that devotion, then they are so much lost in that devotion and in the meditation and contemplation of their Master, that they do not bother about their physique or their bodies. And they even get reduced or they become skeletal in that process of having those pangs of separation and that devotion for the Master.

So, they are so much in the love of their Masters and they have so much devotion for their Masters. They want the manifestation of the Radiant Form of the Master within. And such is that pang of separation that they are not bothered about outward appearances and what they eat or how they live. And their focus is only on manifesting that Radiant Form of the Master within.

When the Masters take the soul within and take the soul to Par Brahm, when the soul reaches Par Brahm, the pangs of separation with the Master and God Almighty become so strong that the soul forgets to do any other mundane activities outside, and it doesn't like to eat food or drink water. It is only lost in the love of the Master and it has very strong pangs of separation from the Masters and God Almighty.

* * *

Even Mira Bai, when she went through this process, though she was staying in her palace, she continuously had tears in her eyes and she gave up eating and drinking water or anything, and even the doctors could not address her problem.

So, when the soul is in Par Brahm and it has shed off its outer coverings of the physical, astral, and causal bodies, and it is in its own essence, there it realizes, "I belong to God Almighty." And it has such strong pangs of separation from God Almighty that it does not rest till it goes back and merges with God Almighty.

So, when Mira Bai went through this, she also stopped eating outside and she became very frail. She just had skeletal remains. And the rana felt, "Why keep her in the palace in this form?" So, he cast her outside of the palace. She was kept on a bed below a tree.

So, when they placed her below the tree, she was so weak she was unable to move. And there was a crow on the tree which thought that this was a dead body. So, he had come to eat.

When she saw that crow, she understood what the crow wanted, and she told the crow, "You can come and, wherever you feel there is flesh, you can eat it — but just spare my eyes. Because I want to see God Almighty. I'm waiting to see."

* * *

So, when a disciple, a devotee, goes through this phase, he has such a strong pang of separation that he doesn't bother about the outward physical needs. And his body gets reduced to just his skeleton. And, however, though outwardly people feel that there is some illness and he is suffering a lot, such a devotee has a tremendous power within. He has the power of Naam within. So, he is very content in that force of the Sound Current within. But only outwardly, the appearance becomes such.

* * *

So, even at the time of Guru Nanak Ji, when he went through this process, even he started reducing a lot of weight. He also looked very frail and his parents started calling doctors.

In those days, there were no allopathic doctors. There were vaids, and they would see the pulse and then they would say whether there is kapha or there is pitta, or vata, so on the basis of that, they would give him medicine. So, he was tired of taking all those medicines.

So, he had got fed up taking those medicines and, one day, he finally told that doctor who had come to see him — the vaid who had come — he told him, "You have no idea of what kind of ailment I have and you will not be able to understand it also. So, you pick up your bags and you leave me alone."

So, when his father heard this, he got very angry at Guru Nanak Sahib. And he felt, "I am calling these doctors from far and wide to take care of him, but he is insulting them." So, he got angry at Guru Nanak Sahib and he made him leave the house.

So, when he moved out of the house, he was very frail. He somehow reached the house of the sister, and there, he completed his process and he went to Sach Khand-Sat Lok. And after that, He started His Satsangs.

So, that is how, when we have faith and devotion, we go through that process and we go to Sach Khand-Sat Lok.

Now, after having gone through this process, when the soul reaches Sach Khand-Sat Lok, then it is up to the soul to decide how it wants to keep the body. So, it gets a new life and it can decide how it wants to keep the body after that.

Raju sings at 00:40:05

Kabir Sahib says, "If you do not have faith, but you are singing outwardly — you're singing bhajans — and you are singing praises of your Master or God Almighty, that is of no consequence unless you have true faith in your Master."

So, there are so many people who show this kind of devotion. They sing bhajans and they show off that they can sing very good bhajans and they have great devotion. But after all that is over, then there is no faith, there is no devotion left in them.

Raju sings at 00:51:40

Kabir Sahib says, "You need to have faith. By just otherwise singing bhajans, or outwardly showing your love, when you don't have faith inside, you will not be able to go within or move on that spiritual path."

So, He says, "Such people who sing bhajans or they read Vedantas and they explain the Vedantas, and they show their knowledge of progress of the Vedantas, all that is of no consequence if they do not have the faith and that devotion in the Master."

Raju sings at 00:53:20

Kabir Sahib says, "When people sing bhajans also, there is an expression of sorrow, or there is an expression of sorrow in the bhajans also. So, when someone sings bhajans like that and he is expressing his sorrow or there are tears in his eyes when he is singing those bhajans — but he doesn't really have that devotion or that faith — then that is again of no consequence."

Raju sings at 00:54:59

Kabir Sahib questions, "If you have that faith and devotion, then how come you have not got your transformation? Because if you have strong faith in your Master and you're truly devoted to Him, then you should also have brought about that transformation. Because His Grace is then upon you."

If you are fully devoted and surrendered to the Master, then the Master is also surrendered to you. And He also showers His Grace upon you. And He takes care of every small and big problem of yours. So, everything is then left to the Master to take care of. And that is seen in the kind of transformation you go through. Which you will be able to do, when you have faith and devotion in the Master.

So, the gurumukhs have faith in their Masters and they have devotion towards their Masters and they take the plunge in the ocean of that devotion and they swim through. And they move ahead because, in that devotion, they do not bother about other things and other implications. They simply take a deep dive in the devotion towards their Masters. And those who keep thinking about all the other things and what will happen

next, or what has happened, and they leave it to that intellect, then they will not be able to take that plunge and they will not be able to do that kind of devotion.

* * *

There are these fishermen who go to get pearls. They dive deep in the sea for getting pearls. And they are fearless and they go deep in the sea. Two people go in a boat, and wherever they see some shells floating on the surface, they dive deep. And at the floor of the bottom of the sea there, they find these oysters. They pack these oysters and bring them. Some of them have some being inside. Some of them are empty. And very few of them have pearls.

So, unlike those people, if someone is sitting on the shore, and he's feeling, "The sea is very vast and the waves are very big and it is very deep and dangerous to go in — and there are other fish and other creatures that can eat us — what will happen to my family if I go and something happens to me?" If someone thinks all this sitting on the shore, then he's never going to be able to go inside and dive and get those pearls. He's never going to have those pearls.

So, like that, when devotees, when initiates, think about what'll happen if they get so devoted? What'll happen to their family? What will happen in their job or profession? And what will happen to them if they do such a devotion? If they keep thinking on all of these things, then they will not get that pearl of Naam.

So, for such people who are worried that, "I have to build a bank balance to provide for my future, or I have to work so that I get some status in the society, and if I have to do all of this, then what'll happen if I do devotion and I ignore all of these things?"

So, such people will not be able to do that kind of devotion.

The gurumukhs do not think about all this. They do not bother about all this. They simply deep dive in the sea of devotion and they go inside and they manifest God Almighty within.

So, therefore, we should do our devotion without having such inhibitions and such fears. We should do our meditation daily and leave it to the Master because there is nobody as compassionate and as generous as our Master. There is nobody in all of the worlds as compassionate and as generous as the Master.

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So, you see me. I am not a Mahatma. I am just a small sevadar of Baba Ji*. And, that too, I have only done devotion of maybe ten paisas to a rupee. I have not even done my devotion — full devotion. But yet, with that faith in my Master, He has always kept His hand of Grace always upon me. And you can see everything around us. And it is true, whenever there is need — whenever I feel that there is something that is required — then that thing always takes place. It is always there. And this is something that I

should not tell here. But, if there is some need of money and there is something that I have to build, or I feel that there is a construction of a building that is required and I open my cupboard, I always find money there.

* *Baba Somanath Ji Maharaj*

So, that is how the Master always protects us. And He is always taking care of us. Now, I can say that He is not there in His physical form anymore. But then, the Master is never there in His physical form. He is always in the Shabd form. We should not look at the Masters in the physical form. They're always in the Shabd form. And They are always immortal and They are always with us. So, even today, my Master is very much with me and He is always showering His Grace and Compassion. And He is always showing His Grace on me.

So, now also, whatever I say and whatever little I am talking and explaining to you, all this is also His Grace. He is only making me talk like this. Because, otherwise, even in high school, I barely passed that and I don't claim to have much knowledge or anything about all these worldly ways. But everything I am saying is also what He is making me say.

So, there is only one thing — that I left the world outside and I had faith in my Master and I did my devotion towards my Master.

Raju sings at 01:07:46

Kabir Sahib says, "If you have faith, then that rusted iron also becomes gold."

So, that mind which is burdened with all the karmas, that also, with faith, becomes pure and it becomes sublime.

So, Kabir Sahib says, "Therefore, faith is the basic foundation of devotion. And we need faith — and resolute faith — to develop that unwavering devotion."

And when we say that we have faith, the indication of that is that we move our fixation from this world towards our Master. That love and affection that we have in the world, that love and affection gets directed towards the Master.

But unlike that, if we have the love and affection for the world outside, we are outwardly doing our devotion and we say we have faith in the Master, but whenever it is possible, for sitting for devotion, for meditation, we don't have time, then God alone knows. So, if we do like this, then that is not true faith and that is not true devotion.

Raju sings at 01:10:22

Radhaswami.

40

Meditation Talk
14 Aug 2022 – Morning

Initially, We Have To Force The Mind To Bring It Towards Simran

Saints have always emphasized on the importance of Simran because that is the first step on the ladder of this spiritual path. And we have to perfect that Simran.

So, we have to perfect that Simran. The mind has been burdened with karmas for tens of millions of previous lives, and all those karmas do not allow the mind to get associated with Simran. So, when we sit for Simran, every time, we see the mind pulls us outside in worldly thoughts. But, initially, in our meditations, we have to make that habit of forcing the mind to do Simran. So, when the mind defocuses and runs outside, then you have to catch it again and continue to do Simran. And again, it runs away; again, you do Simran. So, that way, we have to force the mind to do Simran.

Tulsi Sahib has said in His Bani, "You have to keep on being at it, and when you keep on being at it, that is, you keep on doing Simran and forcing the mind to come back, then even a jadh sharir or even an earthly person becomes sublime — the mind becomes sublime — something which is not used. So, that way, we are able to refine the mind by doing that Simran. We are able to make it sublime by doing it repeatedly again and again.

So, initially, we have to force the mind. Once the mind starts tasting the sweet nectar of Simran, then it also starts coming and starts focusing. But initially, we have to force the mind to bring it towards Simran.

So, we have to force the mind to do the meditation. Like I have given you the example earlier of Bangali Babu. He used to sacrifice his food in order to perfect his meditation, to perfect his Simran. And, many times, he had to go hungry as a result. But then, eventually, he perfected it. There is another story around that, around Bangali Babu, that he used to go for evening walks also. And he would walk by the line — by the railway line — on the road. And he would go for about three, four kilometers doing his Simran.

So, once it so happened that, while he was doing Simran, it became so strong that he completely forgot the surroundings and forgot about his body and he kept walking. So, it was late night, twelve o'clock, he had kept on walking doing his Simran.

So, like that, he kept on walking and, after a few hours, he reached Jalandhar City. And when he saw all the lights and all, and he got back on his normal conscious level, he inquired as to where he had reached? And he was told, "This is Jalandhar City. Where have you come from?"

So, he said, "I have come from Beas." So, that was a long distance away.

Now, the man suggested, "If you want to go back then, there is a train which is due now. You can catch the train and go back."

But he said, "No, I have come walking, and I will go back walking." So, like that, he went back to Beas walking doing his Simran. And he reached back by about 3:00, 3:30 AM.

So, that is how, once the mind gets intoxicated with Simran, then the mind itself keeps doing the Simran. Whether you're talking to somebody or you're doing any other thing, the mind will continuously be doing Simran.

So, once the mind starts doing Simran on its own, then our spiritual journey within begins and our withdrawal of the soul's attention starts and when we leave the nine doors and come up to the Eye Center, the Tenth Door, there, the Radiant Form of the Master is also manifested.

So, Somanath Baba Ji has said, "You have to be obstinate about your Simran. And you have to be stubborn about it and continue to do it. Like a brave soldier, he practices and he wins in the war by being stubborn about winning." Like that, we should fight our mind and we should be stubborn about it and we will win over our mind.

So, if we are committed about doing our Simran and we are continuously at it, then definitely, we will get progress and we will be successful on this spiritual journey. God Almighty is sitting within you and the Path to go back also is within you.

So, if you do this, and you are committed about it, you will definitely get success on your spiritual path.

So, if you do not sit regularly and you are not committed about it, then you will not be able to develop that Simran. Your mind will constantly take you outside and will not allow you to do your meditation.

So, do your Simran throughout the day in your routine. When you are walking, when you're eating, drinking, sitting, whenever you have the time, you do your Simran. When you do the Simran, it is definitely accounted for within and it is constantly reducing the burden of your karmas. So, all of that is to your account.

So, do your Simran regularly and continuously and try to perfect your Simran. When your Simran is perfected and the mind starts doing it on its own, then your work is done. Then, you will move on your spiritual path.

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The time is good and it is early morning. We have woken up; the mind is fresh. So, a fresh mind is a quiet mind. Let's make the most of it. Let's close our eyes and sit for meditation.

41

Meditation Talk
14 Aug 2022 – Afternoon

God Almighty Has Kept A Treasure Of Wealth Within You And He Gives You That Treasure When You Go Within

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Sant Ji used to talk about Mastana Ji and He would mention that Mastana Ji used to construct very nice buildings. And when He would construct that building and it would get completed, then He would break it down.

So, once it so happened that He built a very beautiful glass house. So, the people nearby, they went to a rich Marwari* merchant. And they requested him to intervene and see if he could purchase it because they've said, "This Mahatma has a mental problem and He keeps breaking the buildings after He constructs them. So, can you do something about it?"

** From the state of Marwar*

So, he drove down to Mastana Ji's place, and there, requested for His time to meet. And he went in and he met Mastana Ji.

So, Mastana Ji asked him as to his reason of visit? And then he mentioned, "I heard you make very good houses, but you also destroy them. So, this is a beautiful house that you have constructed. I wish to purchase it if you are willing to sell it to me."

So, when he said this to Mastana Ji, Mastana Ji got angry. And He told him, "You are not bothered about this six-foot temple that God has created for you — this house that God Himself has created for you? And that is getting spoiled day by day. You are not bothered about it? But you are more worried about that brick-and-mortar house and you are worried that I will destroy that?"

So, He admonished him and asked him to go away from there.

He had very unique ways to explain to people and to tell them. When these laborers would work for Him, He would take them to the bank of the river, and there, He would tell them, "Okay, all of you collect sand and your salary will be paid through that."

So, when they all collected amounts of sand — some would collect more, some would collect less — but then, each one would get his salary paid out according to his work from that sand that was collected.

Someone also complained that Mastana Ji had a lot of wealth and He was having a lot of wealth and he was doing all these things of constructing and destroying it. And there was news that He had a lot of money.

So, the government also raided his house. The income tax people raided his house. But they did not find even one single rupee in the house.

He once tied notes on the tail of a dog. So, hundred-rupee notes, like that, there were about one thousand rupees tied up. So, He told one of His sevadars, "Here, tie it to the tail of this dog and make the dog run." So, that dog ran through the hall and a lot of satsangis who were sitting behind, they saw the money, they got up from His Satsang and they chased the dog to get the money. And when they came back, He shouted at them, "These people, they are all devotees of Maya." And that's how they have run away.

So, Mastana Ji, that way, used to do a lot of these theatrics and explain to people. And He used to tell people, "God Almighty has given me a big treasury for me to distribute."

So, Sant Ji used to go to Him to listen to His Satsangs and he also asked Him to give him initiation. But Mastana Ji told him, "I am not the One Who is going to give you initiation. The person who is going to give you initiation has tremendous power and if He raises His hand, He can even stop a cannon from firing."

So, He was called the Baluchistan Mastana Ji because He had come from Pakistan, from the place called Baluchistan. And he was one of the gurumukh disciples of Sawan Singh Ji Maharaj. And He later had made His ashram in Sirsa.

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So, Saints say, "If you do your devotion to God Almighty and to your Masters, when you go within, then God Almighty has kept a treasure of wealth within you and He gives you that treasure when you go within."

So, Bhajan Simran is our true work and that is the work we have to do for our soul to get liberated. And, in this life, if we do not do that, and we do other things, then all of the other things are a waste because we don't give importance to that. Instead, we give importance to all worldly matters. And we think that all those worldly things and material belong to us and we spend our life accumulating that, but at the time of death, we have to leave all of that behind.

So, if at the time of death only, our Satguru comes and Naam comes, these are the two things that come to us at the time of death. Everything else is left behind. And They are the Ones Who take our soul and get the soul to meet God Almighty.

We should also do our worldly duties. We should go about our worldly matters also because, by doing so, we have to redeem the debt — we have to pay off the debt of karmas — we have to redeem those, our karmas, by doing so. So, we need to continue to do that also. Saints don't tell us to leave all the work at home and just leave everything. But They tell us to do all of that as a duty. And while we are doing the duty, we have to do our meditation.

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The time is good, so let us just make the most of it. Let us close our eyes and sit for meditation.

42

SATSANG
14 Aug 2022 – Afternoon

Freed From The Five Vices, A Strong, True Sense Of Separation From God Almighty Will Provide An All-Pervading Ambition For Us To Go Back To God Almighty

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The paathi is singing from the Bani of Sant Paltu Sahib...

Raju sings at 00:00:08

This is the Bani of Param Sant Satguru Paltu Sahib. Paltu Sahib, in this Bani, talks about the greatness of Satsang.

Saints, in this Kali Yuga, have adopted three means for salvation. The first is Satsang. The second to seva. And the third is Bhajan Simran.

So, Satsang is the first mode. And, in Satsang, the Saints explain to us about God Almighty, about the purpose, and about the importance of Satsang and Naam. In Satsang, we come to know about what is truth and what is false. We come to know about the importance of this life that has been given to us. And, by Satsang, we develop that love and devotion towards our Master.

All the Mahatmas have spoken about the greatness of Satsang. They say, "There is nothing comparable to Satsang. All the pilgrimages are of no comparison to Satsang. Because in the pilgrimages, one goes and washes the outward body, but it is with the talk of the Saints that we are able to cleanse the mind in the Satsang."

In Satsang, we come to know about the importance of Naam. People always misunderstand Naam to be some mantra or tantra

So, Saints say, "Everything is contained within the fifty-two letters of the alphabet." In Hindi, these fifty-two letters of the alphabet comprise all of the sacred books — the Puranas, and the Granths, all of those are contained within these fifty-two letters of the alphabet.

So, all the seventy million mantras, those are also contained in these fifty-two letters of the alphabet. But the initiation that is given by the Saints, the Naam that They get us connected to, that is not contained within these fifty-two letters of the alphabet.

So then, that casts a doubt in our mind that, if those are not contained in the fifty-two letters of the alphabet, then how can They explain that to us and how can They say that to us and how can we listen to it?

So, the Five Names that are given to us during initiation, those Five Names are also contained within these fifty-two letters of the alphabet. And whatever is contained within these fifty-two letters of the alphabet is subject to destruction. Everything that we see with our eyes is subject to destruction.

So, when, with the help of those Five Words, we withdraw from the nine outward doors of this body and we come to the Tenth Door, there we manifest the Radiant Form of the Master. And with the Grace of the Master, He manifests the Sound Current with which He has connected the soul at the time of initiation. So, the Naam that is referred to is that Sound Current which manifests when we go within.

So, that is not the Naam there. The Sound Current is not contained in these fifty-two letters of the alphabet and we cannot hear it with our physical body. That is heard by the faculty of the soul.

So, that can only be given by a True Master Who is connected and Who is a manifestation of that Sound Current. Only He can connect us to that Sound Current. All the outside mahatmas and others, they cannot connect us to that Sound Current. They only can give us the mantras or other things which are contained within these fifty-two letters of the alphabet.

So, Paltu Sahib, in this Bani, is explaining, "Without Satsang, one will never know the importance and the reality of Naam. And without understanding Naam and without practicing Naam, one will not be able to get out of this web of affection that one is tied to in this world."

Raju sings at 00:08:55

So, one by one, Paltu Sahib explains, "By Naam, when we do the Simran of the Naam that is given to us, our mind is purified. And when the mind is purified, the influence of affection in which we are very badly entangled, that influence reduces and that helps us to go within."

So, as long as we do not free ourselves from this attachment — or from the attachment of affection that we have for this world — we will not be able to get salvation. Because it is this affection and this attachment that is, again and again, bringing us back into this world. So, till we get free from that, we will not be able to get salvation from this place.

So, it is Simran that helps us get out of this web of attachment. When we do Simran and we practice and perfect Simran, then we are able to leave the nine doors of this body and come to the Tenth Door. And when we come there, with the Grace of the Master, we get the darshan of Jyoti. And, with that, we are illuminated and the darkness of ignorance which covers us and which makes us attached here, that darkness is removed by the darshan of the Jyoti within.

When we go there and we experience the Jyoti, we have darshan of the Jyoti, then these five influences, these five vices that we have of the mind which are lust, anger, greed, attachment, and ego — these are five thieves which Maya has cast upon us and these have been left with us with the mind so that we do not do the devotion and we do not get that salvation — so these five vices come in the form of small children when we are having the darshan of the Jyoti. All of these come in the form of small children and they ask for being left there.

So, they come in the form of five-year-old children — all five of them. And there, with folded hands, they ask for being relieved. They ask us.

So, when they pray to us and beg to leave, from that point, their influence on us and our mind is no longer there. Instead, we have influence and control on all of these five.

And in place of these five vices, we get compassion, contentment, and other such virtues which replace these five vices.

So, that is how all these are connected.

As long as we do not go and attend the Satsangs, we will not know about the reality and about Naam. And once we understand that, till we practice the Naam, we will not be able to free ourselves from attachment. And as long as we have attachment, there is no question of getting salvation from this world.

So, once you get freed from these five vices, only then we will have that strong, true sense of separation from God Almighty, and that will be an all-pervading ambition for us to go back to God Almighty. That develops only after we get ourselves rid of these five vices.

So, that anurag or that feeling — or pangs of separation — that we have from God Almighty, only that takes us back to God Almighty.

Raju sings at 00:16:20

Masters, Saints, They refer to that anurag, or those pangs of separation we have from God Almighty and Satguru, which is the development of true love — true love and devotion — for God Almighty.

* * *

That is when Mira Bai manifested the Radiant Form of her Master, Ravidas Ji within. At that time, she started singing this, "I am now madly in love with my Satguru."

So, when she developed that love and affection and devotion for her Master within, she started singing about it outside, and there she did not bother about her status in the society. She was a queen. And she did not bother about all of that and all of her other relations. She would like to go in the company of the Saints and Mahatmas, and there she would sing the praise of her Master.

She was so much in love, she would go and sing with the Saints and Masters and Mahatmas. Her brother-in-law was the king and he felt, "By singing like this and dancing like this outside, she is making us lose respect in society." So, he advised her not to do all these things.

So, when she continued to do this, he tried to dissuade her from doing all of this. But she continued. And then, the rana decided that he would have to have her killed. Only then, she would stop doing this.

So, he first tried to have a glass of poison to be given to Mira. So, he asked her attendant, "You take this glass and tell her that this is the water from the feet of her Master and He has sent it for her."

So, when her attendant brought that glass of poison, she told Mira, "The rana has sent this water from the feet of your Master." And the moment she heard that, she quickly took the glass — she did not bother about anything — and she drank that water from the glass.

Mira had manifested the Radiant Form of the Master within. She had manifested Jyoti and she was connected to the Sound Current within. So, when this poison was given to her, it had no effect on her and it turned into Nectar.

So then, the rana felt that he would try something else, and he called for a snake charmer to bring a very poisonous snake — and a snake which had not seen a human being. And as soon as someone would open the lid on that encasement of the snake, it would come out and bite.

So, the rana prepared a basket of gold to keep that snake inside. And then he locked it and he told that attendant, "You tell her that the rana has sent this for her as an ornament to wear."

So, when the attendant gave her that basket and left, Mira opened that basket and she saw that the snake was there. She lovingly picked up the snake and put it around her neck. So, when she put it around her neck, it indeed turned into a golden necklace and nothing happened to her.

So, like that, when she continued doing all this, and the rana continued to try to do such things, she did not like it. So, when this happened, Mira decided to leave the place and she went to Dwarka, which is in Gujarat.

So, she went to Dwarka on a chariot, and then she stayed in Dwarka only and did her devotion and she stayed there only.

When she went to Gujarat and she started staying there, there was a famine in Rajasthan from where she had come. And that famine went on for two, three years. And there was no water in that place and people were dying. Animals were dying because there was no water that was there.

So, everyone started blaming the rana for this. And then, the rana took about four or five chariots and went to Gujarat.

So, when the rana reached there, Mira Bai was in Dwarka, sitting in a temple and meditating. So, the rana came there and requested her to come back. But Mira told him that she was not going to leave Dwarka. She was very much going to be there till the end.

So, when she refused to move and go with him, then the rana tried to forcefully take her. And when he did that, she prayed to God Almighty that He should take her and not allow her to go back.

So, at that time, she was absorbed in the earth, and only her saari was left there and she left her body there.

So, the rana only could take that saari back to Rajasthan and Mira never came.

* * *

So, when we do our meditation and we manifest the Jyoti within and the Holy Sound Current within, then that darkness of ignorance goes away permanently. And these five bad influences on the mind — these five vices — they also leave.

Raju sings at 00:28:29

Paltu Sahib says, "Without love, we cannot manifest Naam. And without Naam, we cannot manifest the Master. Or we cannot manifest Love because all these are connected – all these are the manifestations of the same Love."

So, all these are connected and all these are manifestations of the same Love. So, Paltu Sahib says that He prays to God Almighty to give Him the boon of going to Satsang so that He can get all these three.

Only in Satsang, when people come, they develop that love within. And only in Satsang, one brings about a transformation. So, many people come who are eating

nonvegetarian food or drinking intoxicants, but by Satsang, by understanding Satsang, they leave all of this and there is a transformation brought about by Satsang in people.

So, all this transformation is brought about by Satsang. Therefore, Paltu Sahib prays to God Almighty that He give him the boon of Satsang and that he is never left without Satsang.

Raju sings and 00:31:20

This is the second Bani of Paltu Sahib. Here He asks you as to who you are? Who are you as an individual and where have you come from? And, if you have come from another place, then where have you attached your mind?

So, the soul has come from God Almighty and the soul has come down through all these planes, and now, has come into this physical plane in which it is encased in this body. And it is inside this body where the mind and Maya have betrayed the soul. And they have got it entangled in this duality.

When the soul had come into this physical being as a jiva, it was to control the mind and the mind was to control the five vices, or the five influences. But when it has come here, the effect has been reversed — the five vices, or the five influences, are now controlling the mind. And the mind is controlling the soul. So, it is exactly the reverse that was supposed to happen.

So, it is like the soul, which was a princess, was to come and marry a prince. And they were to enjoy together as a prince and princess. But, instead, that princess has come here and she has married a sweeper. And that sweeper is carrying dirt and he is going from house-to-house, cleaning and carrying more and more dirt.

So, she was to live as a queen here with the mind as the king. But instead, when she has come into this world, the mind has been driven by the vices — by these five influences. And he has been building up the filth of karmas on him. And, as a result, he is again and again taking her into this ocean of life and death in those 8.4 million lifeforms.

So, that soul, now a jivatma encased within this body in the current circumstances, has forgotten its true identity. And in this understanding of itself as this body, it is going again and again in these 8.4 million lifeforms.

So, when anybody asks us as to who we are, we immediately point out that we are so-and-so and we talk about the name given to this body. But do we ever say, "I am a soul and I have come from such and such a place." So, we have started identifying with this body. We are identifying with temporary homes in which we are living. These are all temporary things that are around us. But we are identifying with all of these things.

So, Kal and Maya have created such an influence and such an entanglement of that jiva that it has started identifying itself with all of these things. It is believing that all of

these things are belonging to it. And it is forgetting it's True Home. And it is continuously in that state of entanglement here.

It is like the car and the driver. So, the driver is there sitting inside the car and driving the car. Now, if someone asks the driver as to who you are, and he says, "I am the car," that would not be a proper reply — because he is the driver. If the driver gets out of the car, the car is going to remain stationary. It will not move, even if you push it. So, it is really the driver that is the soul, which is driving this vehicle of our body.

* * *

In this regard, Baba Ji* used to often tell this story. There was a shepherd. He used to take the flock of sheep into the forest. And once, when he went there, there were these small cubs of lions — and these were very small. They didn't even have the hair grown on them. So, they were very small when he found them.

** This is a reference to Baba Somanath Ji*

The shepherd saw that all these cubs, or small babies of animals, looked the same. So, when he saw that, he just lovingly picked that cub of a lion and he brought him home.

So, when he brought him, he gave that cub the milk of these goats. And that cub grew up, surrounded by all these goats and sheep. And he also started identifying himself like the other sheep or the other goats.

So, later, after two or three years, that cub grew into a full lion — where he grew his mane and his claws and his paws became big. But still, he continued to identify himself with the sheep around.

So, after three, three and a half years, that shepherd accidentally went to the same place. He took his sheep there. Along with the sheep, he took that lion also. And there, a wild lion saw this and he was very surprised, thinking, "How come this lion is roaming around so freely with these sheep?"

Normally, sheep would be like food for a lion, but this lion was roaming around freely. So, the wild lion got surprised and he came to this lion.

When that lion came also, the sheep did not run away — and even this lion did not run away because they were quite used to seeing a lion amongst them. So, when that wild lion came, he spoke into the ear of this lion which was tame and timid there among those sheep.

So, that lion came and spoke to this tame lion and he asked him as to who he was? So, this lion told him, "I am a sheep. I am like the rest of the sheep."

So, that wild lion told him, "No, you are not a sheep. You are a lion." And the other one refused to believe so.

So, he said, “Okay, you come with me. I will show you.” And they went to a nearby stream.

So, in the stream, he asked him to bend and see the reflection. And both of them looked into that stream and saw their reflections.

And the wild lion then told him, “See? Is there any difference between you and me?”

So, that tame lion agreed, “There is indeed no difference.”

So, he said, “Okay, now I will roar. You also roar with me.” And then the wild lion roared.

And when this lion heard that roar, he also roared like that. When two lions roared, then all those sheep and that shepherd and everybody ran away. And when that happened, that timid lion realized who he actually was. And then he came in the essence of being a lion and being the king of the jungle.

So, like that, the Masters come and awaken us and They ask us as a soul as to who we are, and we say, “No, we are this body.”

And They keep explaining to us, “You are not this body. You are the soul.” But we refuse to accept that.

Then They give us the initiation and They give us Simran and They tell us to come in the manner that They are explaining. And when we do that Simran, we leave the nine doors and come to the Tenth Door where our soul is. Then, in that stream of the Sound Current, we see the reflection and we start realizing as to who we are. We are not the body, but we are the soul.

So there, the soul realizes who it actually is. And then all the darkness of ignorance goes away and the soul can see for itself hundreds of lives before and how it has gone through all of those lives. And it has luminance and it understands it's true essence.

Raju sings at 00:48:22

So then, Paltu Sahib says, “Every time God Almighty has blessed you with this human life, the mind and Maya — Maya and Kal — they have deluded you and they have not allowed you to understand who you actually are. And, in that ignorance, you have continued to go, again and again — get entangled in these attachments here — and go, again and again, in those 8.4 million lifeforms."

So, had we met a Saint in any of our previous lives, then this kind of a situation would not have arisen. And we would have had that salvation and we would be out of this ocean of life and death. But Kal and Maya have never allowed that to happen. And they have kept their duality and they have cast that web of duality on you and not allowed you to realize yourself.

Raju sings at 00:50:12

He says, "How will that wandering in these 8.4 million lifeforms stop?" That will stop when you meet a Master. And, with the Grace of the Master, we will understand the way to go within and the way to realize ourselves."

So, as long as we do not get the company of the True Masters, we do not realize the truth. And when we are left in that ignorance, we again and again go back in this ocean of life and death.

Raju sings in 00:51:27

Paltu Sahib says, "When that happens, it happens when we have past impressions. And these past impressions are created when we have done some devotion in our previous lives." Those impressions are upon us and that helps us in getting to a Master and understanding what He is trying to say.

When such souls go in the company of the Masters, the Teachings of the Masters have an impression upon them and they are willing to go and abide by those instructions and that learning which they get from the Master and get their salvation.

So, if we do not have those past impressions, then we fail to understand what the Masters are trying to explain. We fail to develop that faith in the Master. But if we have those past impressions, then it is like fire in petrol, and as soon as we get the Teachings from the Master, we are willing to follow that path and go and work towards our salvation.

So, besides past impressions, we should also have the company of the Masters. We should have Satsang. Because, if we do not have Satsang, and we only have the impressions of previous lives, then we will waste this life also.

Raju sings at 00:54:29

At this point, Balaji gives instructions for what is to happen the next day at the end of the program...

43

Meditation Talk
15 Aug 2022 – Morning

All Saints Have Exemplary Humility

In Rajasthan, Dadu Dayal was a great Mahatma. So, He used to live in a very simple form. He used to be only in a dhoti. Half of the dhoti would be clad below His waist and the other half, He would take on top. And He would shave His head and He was living very simply.

So, quite impressed by His Satsangs, two brahmins decided to take His Darshan and get initiation from Him. So, early morning, they left for taking His Darshan.

So, in those days, unlike toilets that we have inside our homes, people would go to attend nature's call outside in the fields. And they would carry that tumbler with them with water.

So, when these two brahmins happened to come to Dadu Dayal's house, Dadu Dayal was going out to attend nature's call. So, when they saw this bald person — that was Dadu Dayal Ji going out — both these two pundits and Dadu Dayal crossed each other.

Now, it was considered inauspicious to have a bald person cross you. So, these two pundits, they knew the remedy of that inauspicious — to take it out — they had to knock on the head of that bald person.

Both of them knocked twice on Dadu Dayal's head. So, that way, to get rid of that inauspiciousness, because they were going for an initiation, both of them knocked twice on the head of Dadu Dayal Ji. And they felt satisfied, "Now, that inauspiciousness has gone. Now, we'll go and complete the purpose for which we have come." So, they went inside and asked for Dadu Dayal Ji.

When they asked, they were told, "He is coming in a while. So, you, please sit down in the hall."

So, when they waited, after returning, Dadu Dayal Ji had a bath and He got ready. Again, He was only clad in that dhoti which He would wear around His waist and half He would take on top.

So, He appeared there. He came and sat on His chair. And these two pundits, they realized their mistake. They felt, "This person for whom we have come to take initiation from, we both knocked His head to get the inauspicious out." So, they were

feeling very embarrassed. So, these two brahmins hung their heads down in shame because they had knocked on the head of their future Master.

And when both of them were sitting like that, Dadu Dayal Ji said, "Don't worry. What you have done is not incorrect. Even when someone goes to buy a clay pot or an earthen pot of two paise, he knocks hard on the pot and sees whether it's proper. So, you are going to make a Master. So, it's not inappropriate that you knock on His head and see."

So, after that, He gave His Satsang and then He initiated them.

So, Dadu Dayal Ji had a very unique humility. All Saints have exemplary humility.

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In the Kengeri Ashram, once this happened that, there were some people who were rich, they came to the ashram. They were satsangis but they had this ego that when some small people or the other sevadars would come, they would say, 'Radhaswami', and these people would just nod their head or just raise their hand — but only after someone else told them 'Radhaswami' like that. So, they considered it below their dignity to say 'Radhaswami' to everybody.

So, once, Somanath Baba Ji made it a point in the Satsang. So, in the Satsang, He said, "When you come to the ashram, you have to do 'Radhaswami' to everybody – from a small child to a big person. And, if you carry your ego here, and you refuse to say 'Radhaswami' because you consider that it is below your dignity or the other person is of an inferior type that you consider, then you have no business staying in the ashram. You should leave from here. So, if you are here, all of you have to have that humility. You should not carry your egos here. And you are not doing 'Radhaswami' to the person. When you say 'Radhaswami', you are saying 'Radhaswami' to the Satguru Who is there within him. So, that is how you should go about your stay in the ashram." And He made this point in a Satsang.

So now, in the ashram, whenever someone comes or someone meets, the greetings are always with 'Radhaswami' or by bowing down and saluting him.

So, we have got our initiations. We should not just leave that just like that. We should make use of it. We should do our Bhajan Simran regularly. When we do our practice and we work on this, only then we will understand the Master. Only then, we will understand Satguru and Naam.

So, when we go back, we should do this meditation daily, just like we follow a routine for other things that we do, in our work, in our life, we should have this as a part of our routine. And, every day, we should necessarily spend time and do that meditation. And when we sit for meditation, we should not consider it a burden because this is the true work for which we have come into this life and we should make the most of this opportunity.

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The time is good, so let us make the most of it. Let us close our eyes and sit for meditation.

44

SATSANG
15 Aug 2022 – Morning

Till We Overcome Those Attachments And Entanglements Outside, The Soul Will Never Be Able To Withdraw And Go Inside

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The paathi is singing from the Bani of Sant Swami Ji Maharaj...

Raju sings at 00:00:14

This is the Bani of Param Sant Satguru Swami Ji Maharaj. Before I start on the Bani, I would like to bow at the feet of SomAjaib Who have showered Their Grace and made this son fit for doing the seva.

So, I got the opportunity of seva for three years with Somanath Baba Ji and for eleven years with Sant Ji. Sant Ji had given me duty in Andhra to get Telugu and Karnataka people and get them for initiation and to take them from Karnataka and Andhra to Mumbai and back.

In 1985, He told me, "You have to go and do the programs in Andhra and you have to give water to the saplings planted by Somanath Ji Maharaj." And I am also coming and doing this Mumbai program for the same purpose.

* * *

I had been staying in the ashram, I stayed in the Kengeri Ashram and in the Betta Ashram. So, I spent nearly fourteen years there itself. I was not staying at any separate place. So, when He told me to go and do this seva in 1985, I thought that it would be necessary for me to have some settlement there because He had asked me to do this for my lifetime. So, if I must settle there, I should have some arrangement. It is not appropriate for me to stay in somebody else's home or stay somewhere else.

Because, in Sant Mat, it is not appropriate to be dependent on others for a livelihood and it is not appropriate to ask for monies. So, I, therefore, borrowed money in Mumbai and I bought ten acres of land in Andhra.

So, that land has reaped gold. That ten acres has grown to thirty acres and there are nearly fifty to sixty people who stay at the ashram. Poor people who stay there, that land is taking care of their livelihood. It is also taking care of my needs.

That dwelling there is the blessing of Sant Ji. And, with His blessing, I have gone there. So, whatever you see happening, and all the arrangements that we see now, are the Grace of SomAjaib only. It is Their Grace only with which I am able to do a little bit of explanation of Sant Mat because, to explain Sant Mat at the level of the mind is not possible.

So, when They were physically present, They showered Their Grace on me. And after that also, They have been showing Grace, and They will continue to do so. That is why I tell all of you that your Masters are very much there within you. You should have faith in your Masters and They will definitely keep showering Their Grace on you.

Masters are immortal. They come from God Almighty and, when They are in this world, They leave Their physical bodies according to time and circumstances. But They are always there with us and, after They leave Their physical body, They reside in Brahm. And, from there, They take care of all of the initiates and all of Their disciples.

We should, never, therefore, feel that our Masters have left us and we should never have a wavering faith. We should be firmly resolved that our Masters are very much with us. Because They are immortal and They have come from God Almighty.

When the Masters leave Their body, the responsibility that They have in this physical world of Their physical duties and responsibilities get over. But, in the higher plane, They are taking care of Their disciples. And, in fact, They shower more Grace when They are in that situation.

But we, unfortunately, are deluded in this world and, instead of having the faith in our Masters, we get deluded by all outwardly things.

So, the Masters Who have initiated you are always there with you. And, when you do your meditations — you do your meditations lovingly, and do your Simran and Bhajan, the contemplation of your Masters — They are very much within you.

Now, a lot of time may have elapsed since They have left Their physical bodies, but that doesn't matter. You should, then, focus a little more on the Simran. When you cleanse your mind with Simran, then, automatically, you will be able to contemplate on Their form within.

* * *

Swami Ji Maharaj, in His Bani, says that — He addresses the swan — and He asks the swan as to why it is drinking water. The swan is a bird which has the capability that,

if we give them milk, they can separate milk from water. So, it leaves the water behind and drinks the milk.

So, its beak has that unique capability that, when it puts the beak in the milk, then it can separate the milk and separate it from water.

So, He addresses us and says, "You have an ocean of milk within you. So, you focus and come within and drink that milk. But, instead, you are drinking this water of the world outside."

So, Swami Ji Maharaj also is addressing our soul as a hansa, or as a swan, because swans are pure birds and the soul is also pure. He is addressing the soul and He is telling the soul, "You leave the outward things and leave the water outside and you come within. God Almighty has kept a lot of treasures within. He has kept an ocean of Nectar within. You come and take that."

Raju sings at 00:14:16

He tells us to come within, but what stops us from going within is our attachment outside to this world. And till we overcome those attachments and entanglements outside, the soul will never be able to withdraw and go inside.

So, the Masters give us Simran because that is a means to cut out our entanglements and enable the soul to leave the nine doors and come to the Tenth Door.

By doing Simran and Dhyan, we will be able to mold our mind and get the gunas, or get the attributes, that are necessary for us to go within. All the Saints Who have gone within in the past, They have all made that effort of doing Their Bhajan Simran, and then They have been able to go within. And all in the future also, will be able to go within only when they make that effort of doing their Bhajan Simran.

So, that possibility of going within is for everyone who does Bhajan and Simran. And we often delude ourselves, thinking that it is only Mahatmas have done the Bhajan Simran because They were Ready-Made Souls and They could go inside, but we are sinners and we are not able to do this. So, this is the thought of a lazy mind. And if we overcome that and we do our Bhajan Simran, then we will definitely be able to go within.

Every human being, be it a male or a female, has the capability of going within. We should have that enthusiasm and we should have that commitment to do that meditation and we will definitely be able to go within.

Saints have said, "To go within, it is important that you have that commitment and love for your Master. Because without that commitment and love for your Master, you will not be able to go within." And They say, "Having that love and having that commitment is something which is very difficult."

So, the only way to overcome that difficulty and get that love and commitment towards your Master is by doing your Bhajan Simran. Because Bhajan Simran has that capability of getting those attributes alive to us — making us have that commitment and love. So, that automatically happens when we spend three to four hours doing our meditation and cleansing our mind. These are automatically developed within us — this love and this commitment for the Master.

He says, "You have to cleanse your mind. And, in the temple of your mind, it is possible to only keep one thing. So, either you can keep the love of this world outside, or you can keep the love of your Master. It is not possible to keep both inside the temple of the mind."

Even Swami Ji Maharaj says, "Outwardly, we sing praises of the Master. We talk a lot about Them and, outwardly, we show a lot of affection towards our Masters. But, within our hearts, within our mind, we love this world outside. We do not have that space to love our Master within."

We have been listening to Satsangs for so many years. And now, we at least know that this world is false and everything around us is temporary. But yet, when we lose something in this world, we get so disappointed and we are willing to give resignation to our Master. That is because we are giving more importance to this world, and we are giving less importance to God Almighty and our Satguru.

Raju sings at 00:23:02

He says, "In the temple of your mind, you should get your Master — bring the form of your Master in the temple of your mind — don't get outwardly focused there. Because that Master, your Master, is going to help you, not only in this world, but is also going to be there at the time of death. And at the time when Kal is asking for your account — when he's asking you for settling your deeds — the Master comes there and He does that settlement. So, for such a Master, you bring Him in your heart and keep Him in your heart."

All the Saints and all the gurumukhs have always kept Their Master above everything else and They have kept Their Master in Their hearts. But that doesn't mean that They have left this world or They have ignored this world. They have very much gone about and completed Their duties. They look at this world as a matter of completing Their duties and They do that.

Raju sings at 00:25:49

Swami Ji Maharaj says, "Your work will be done by a True Master." And He says, "Why aren't you listening to that Anahad Shabd, that Sound Current, which is resonating at the Eye Center?"

That Holy Sound Current has emanated from God Almighty and It has come down through the planes and is resonating at Eye Center. And from there, it is illuminating this body. And it is having the functionality of this body.

So, Swami Ji Maharaj says, "You manifest that Sound Current."

He says, "That Satguru Who is going to help you, He is within. You go and manifest that Holy Sound Current, which is His manifestation. And if you manifest that Sound Current, your going back and forth in this ocean of life and death will come to an end."

Raju sings at 00:28:24

Swami Ji Maharaj says, "All the worldly people are lost in these outward worldly activities and in the religion — following their religion. And, in this way, they have all got deluded and they are all getting swayed. But you have come in the company of the Master and, with His Satsangs, you know what is the Reality. But yet, you are also getting covered in the same color like any other worldly person. So, you should also not get swayed like everybody else."

If we listen to Satsang and we leave it, then that is not going to bring about a transformation. Only when we internalize what is being said in the Satsang, we bring it into our daily lives, only then we will be able to bring about that transformation.

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Sant Ji used to tell us this story in this context. There was this shop owner. He had a house above the shop and he had a grocery store below.

And he used to go about selling groceries throughout the day, and he would attend Satsang in the evening. So, for that one hour, he would regularly go and attend Satsang. And he was listening to this and doing this routine for nearly thirty years.

So, his grandson, who used to replace or be there when he would leave, once asked him, "You have been going every time for Satsang. You have been going for this every time for so many years. So, what exactly do you do?"

The grandfather told him, that shopholder, told his grandson, "Don't you know? I go and listen to Satsang. There is a temple on the outskirts of our village and there is a Mahatma there. He gives Satsang forth and He has been doing this for the last, so many, maybe two, three decades. And I go there and I listen every day to what He has to say."

So, that grandson requested his grandfather, "Why don't you allow me to listen to Satsang today. You sit here and I will go and listen and come back."

So, the grandfather, anyway, did not have too much of importance that he was giving to the Satsang, so he said, "Okay, you go."

That grandson attended that Satsang of that Mahatma. And there, the Mahatma was talking about nonviolence to animals and how, if we have any kind of ill will or we hurt animals, then we are, in fact, hurting God Almighty." So, such things were being talked about in the Satsang.

So there, the Mahatma was saying that, in every animal there is God Almighty because there is a soul and, therefore, there is God Almighty. And He had explained all of these things.

That grandchild, when he came back, he was thinking about what that Mahatma had said. Throughout the night, he was thinking about what had been said.

So, in the morning, at seven o'clock, he went to the shop, he opened the shutter. And then he cleaned the shop and he sat for selling. And one of the cows happen to come by — these cows which are there in these markets — that cow came and the cow started eating some wheat which was there outside.

So, that boy saw the cow eating grain from the shop and he remembered what the Mahatma had said, the earlier day, "There is God Almighty in all the beings and we should not hurt these beings, or we should not trouble them." And he felt that, at most, that cow is going to eat a couple of kilograms of wheat. So, no big deal about it. So, he just kept watching.

At the same time, the grandfather came down after his breakfast, and when he came down, he saw that the cow was eating that wheat from the shop. And his grandson was just watching.

So, when he came, he took a stick and he beat the cow and made it go away. And then he slapped his grandson, and he told him, "Are you blind? Don't you see that cow eating grain from the shop?"

When he told the grandson, the grandson told him, "Yesterday, in the Satsang, I heard the Mahatma saying that we should have nonviolence towards animals and, if that animal is eating a couple of kilograms from the shop, we are really not losing much. So, I just was allowing."

So, that grandfather slapped him again, and he said, "You went yesterday and listened and brought this knowledge from the Mahatma from the Satsang. I have been going for thirty years. Whenever I go there, I dust my blanket and come back. I don't tie a knot. You have tied a knot and brought it back."

So, that grandson then told that grandfather, "You keep the shop. You keep all the money that you have lent. And you take all that interest. You keep all that with you. I am leaving all of this because I renounce this world, the way it is." And that boy then went out in search of a Master and he, then, later got a Master and he became a Mahatma.

* * *

So, therefore, when we listen to Satsang, if we do not think about what is being said in the Satsang, and we do not internalize it in our daily life, then we have not really got the effect of the Satsang.

Mahatmas have said, "Satsang is very powerful." They say, "There is no pilgrimage like that of a Satsang because, in pilgrimages, we wash our bodies. But when we go to Satsang, we cleanse the mind with what is being said in the Satsang."

So, Satsang is of a very high order. And we should, therefore, go and listen to Satsang with humility and love and we should internalize what is being said in the Satsang. Satsang is of such a high order that it can convert or transform a human being into God Almighty. It has that much power. Only Satsang alone can do or bring about such a transformation, provided we do it lovingly and we bring it into our lives.

When Masters talk in the Satsang, They are very pure and those words have a deep effect on our mind. We are able to redeem a lot of karmas when we just lovingly listen to what the Masters have to say.

So, there are various methods that Saints use to redeem our deeds. There is Satsang, when we listen lovingly then, the words spoken by the Masters, those have the effect of reducing our karmas.

Then, Saints make us do our Bhajan Simran. That reduces karmas. Also, the loving gaze of the Master. It has an effect of reducing a lot of our karmas. And the Parshad given by Masters, when we consume that Parshad, that also has an effect of reducing our karmas. So, that way, Saints use a lot of these methods to redeem our burden of deeds.

When Masters give us Parshad, that reduces our burden of deeds. But we can share that Parshad. We can give it to others. It is not necessary that the Parshad given to us has to be eaten only by us. Only during Naam Daan — the first Parshad that is given during Naam Daan — only that has to be eaten by that initiate. Other than that, all the Parshad that is given by Masters can be shared. In fact, it can be shared by anyone who is even eating nonvegetarian food or drinking. It doesn't matter. He will also gain from that Parshad. So, we can openly share it because Masters give us so many sweets and They give us so many chocolates. Now, if someone has diabetes and he keeps eating all of that, then he will have more diabetes! So, it's okay to share that Parshad which the Masters give.

Raju sings at 00:45:59

Swami Ji Maharaj says, "You listen lovingly to your Masters. And in your within, you have to keep one — you have to keep the nectar of Naam, or you can keep the poison of this world."

So, with the attention of your soul, try to keep the nectar of Naam within. But that does not mean that you ignore this world because you belong here — physically, you have to carry out your responsibilities. So, you can go about doing all your worldly things, having all your worldly relations, but remember that you are doing a duty towards your Master by doing all of these things. So, you keep yourself aloof when you are going about all your worldly activities.

* * *

I often relate this story of Sawan Singh Ji Maharaj in this context — that he was working in the army with the British government and he was a civil engineer. So, no doubt, they had given him a horse. But the work was so demanding that he had to keep running here and there, and he became very tired every day when he got back. And, later when he would sit for meditation, sleep would affect him. So, he was quite fed up with this.

And, once, he wrote to his Master, Jaimal Singh Ji Maharaj. And he told Him, "This onerous duty is very difficult and I am unable to meditate because of this. So, if You permit me, I would like to give my resignation here and I would like to come and do Your seva in the ashram and do my meditation there."

So, when he wrote to Jaimal Singh Ji Maharaj, he had a lot of love and affection for his Master. Then Jaimal Singh Ji Maharaj then replied to him, "Son, if you do this, if you resign and you leave your job and you come here, then you will have to take another life to redeem a lot of your karmas because a lot of your deeds are going to get redeemed by doing this work. So, those will remain undone if you come here and do your meditation." So, then he left that thought of resigning from his job.

And all of you may know that even when Jaimal Singh Ji Maharaj left His body, after that also, Sawan Singh Ji Maharaj's duty continued for five years. And every month, He would come on the weekend and give Satsang and initiate devotees. But He did not leave His job.

* * *

All the Saints, a lot of these Saints, have been householders and They have done Their duties and They have become Saints in Their lifetime. So, even we, being householders, should not feel that, because we are householders, we cannot do our Bhajan Simran or we cannot do our meditation. This is just a game of the mind which is played on us.

Now, we have to bring about that transformation within us because we have gone to the Masters — we have surrendered to the Masters — because we do not want to come back in this ocean of life and death. And to get that salvation, we have to bring about that transformation. So, when we go back to doing all our activities and managing our relations, we should remember that we do this as a matter of a duty towards our

Master. And we should always remember that this world is false. It is not true. It is only there for but a few days and we will have to leave everything that we are desiring and that is holding us here today.

This love and affection that we have for this world, that is the cause of betrayal. We repent towards the end because we have to leave all of this behind. And it is our affection for all these things that is bringing us again and again in this world. It is our desire that is bringing us again and again into this world.

Saints say, "It is the desire that brings you back into this world." So, if you have to have a desire, then you should desire Naam and, if you desire anything else in this world, then you are going to have to come back in this world. This world has never belonged to anybody and you will again have to leave this world.

So, Saints say, "Mighty kings and learned people, Rama and Ravana, they have also had to leave this world. They had also a lot of belongings, but all of that has been left behind." So, this world is like a dream and we have to leave everything and we cannot carry anything with us beyond that.

This entire world, all our relations and everything we see around, is a delusion of Kal and Maya. They have created this delusion to entangle the soul in this world, so that the soul forgets its true purpose of going back to God Almighty and continues to stay entangled in this world.

The truth of this will be known when we do our meditation of two and a half to three hours. And when we leave the nine doors and come to the Tenth Door, we will realize for ourselves, because we will see our soul there and we will understand the truth. And we will know that this world doesn't belong to us or we do not belong to this world.

Raju sings at 00:57:39

Swami Ji Maharaj addresses the soul, and says, "Dear one, you have come from Adhar. (18:03)(2) You have come from God Almighty, from Sach Khand-Sat Lok. And that is your True Home. That is where you have your belongings. This world is not yours. You have no belongings here."

He says, "Why are you getting entangled in this world? Instead, you focus on going back to your True Home."

This world that we see, these relations that we have, are all only the outcome of our past karmas. All the relations that we have, our family members, or our children, our spouse, any friend, and any other associate, all these are relations purely out of our past karmas. And they have come to take, because we have to give them as a part of our previous karmas — and they definitely will take it. And that is the limited role of all of these relationships that we have here.

So, He says, "Your True World, your True Home, is Sach Khand-Sat Lok. And, even beyond that, which one cannot even describe or which cannot be named, or which one cannot even fathom, that is your True World where you have God Almighty and that's where you are coming from."

Raju sings at 01:01:07

Swami Ji Maharaj says, "Rise up. Come from the nine doors to the Tenth Door, and there, you manifest that Holy Sound Current and your Satguru Who will take you back on that path to God Almighty."

So, that is our duty, to go and manifest the Radiant Form of the Master within. That is our duty. And after that, it is the duty of the Satguru to take the soul back to God Almighty and get the Darshan of God Almighty. All that is taken care of by the Satguru after that.

So, He says, "Now, you have a boat and you have gone and sat in the boat. But to cross the river, you need the boatman — and there is no boatman." So, when we go from the ninth door to the Tenth Door and we manifest the Radiant Form of the Master, then that boatman is manifested. Then that boatman comes and then He takes our boat on the waves of Naam and gets us our salvation.

So, once you have manifested the Radiant Form of the Master, then your boat will start and your boat will move up, plane by plane, and go back to God Almighty.

Our duty, therefore, is to do gurubhakti, or to do the devotion of the Master.

Now, devotion of the Master does not mean that you hang a couple of His photographs and light incense in front of them or garland those photographs. That is not to gurubhakti.

In Sant Mat, the worship or doing any kind of rituals around a photograph of your Master is prohibited because, if we get into rituals of putting incense, or garlanding the photographs of our Masters, it is akin to doing deity worship. Because there is no difference between deity worship and worshiping a photograph. Both are innate and both are prohibited in Sant Mat.

What we have to do is to contemplate upon our Master — the form of the Master that we have seen when we have taken His Darshan, or during Satsang, or wherever we have met Him. That is the form as you have seen Him which has to be thought in our mind — which has to be contemplated in the mind. And, if we are unable to see that in our mind, we are not able to contemplate clearly on His form, then it doesn't matter. We should stay focused on doing our Simran. As we do more and more Simran, our mind will get purer, and when our mind becomes purer, He is sitting very much within and He will immediately be visible to us.

So, Saints have adopted three methods to get our salvation, that is — Satsang, seva, and Bhajan Simran. So, we have to listen to Satsang lovingly every day. And make it a habit of listening to Satsang every day. And second is to do seva. Wherever we are, where there is a gathering of satsangis or there is any Satsang program, we should do physical work there. We should help by doing that physical work. But we should do so lovingly. And we should be particular that we do not carry any ill feelings about any fellow sevadar, or have any envy, or have any anger towards any other sevadar or any other person. We should do it lovingly and we should do it when we are doing our Simran. Or we should do it when we sing some bhajan of the Masters. But make sure that we do not have that ill feeling while doing that seva. If we do so lovingly, then seva is as good as Bhajan Simran. It is like a cash transaction. When we do seva, immediately, the burden of karmas gets redeemed — provided we do it lovingly and provided we do not have any ill feelings or we do not engage in slandering about others, or getting some envy or anger towards others.

So, these are the three methods. One is to listen to Satsang every day. Second is, whenever possible, to do seva lovingly. And third is to do Bhajan Simran again every day. These three, if we do, then we get the pleasure of the Master and His hand of Grace comes upon our head and He showers His Grace and helps us, not only in our duties as householders, but also on our spiritual path. So, these are three things that we have to remember always. One is Satsang to be heard every day; second is seva to do whenever possible lovingly; and third, is to do Bhajan Simran every day.

So, by doing these three things, we get the Grace of the Master and we have to manifest that Radiant Form of the Master within.

Gurubhakti, or this first step, gets over when we manifest the Radiant Form of the Master within. Until such time, we have not completed our gurubhakti. So, when we manifest that Radiant Form of the Master by doing these three things, then we have got that boatman in our boat. And He then takes us, plane by plane, and He takes us back to God Almighty.

Raju sings at 01:09:58

Radhaswami.

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Closing Talk
15 Aug 2022 – Morning

It Takes Over One And A Half Hours For The Mind To Settle, So, Try To Sit At Least For Two Hours At A Stretch

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So, this program has come to an end. And I thank all of you to have come and participated in this program. In this program, people have come from various countries and they have all participated. So, I pray to Baba Ji* that He showers His Grace on all of you and He brings you closer towards Him and your devotion also fructifies. So, I pray to Baba Ji for this.

* *Baba Somanath Ji Maharaj*

So, when you go back, you also see for appropriate time and bring that into your timetable and do your Bhajan Simran when you go back. And listen to Satsang every day because, when you listen to Satsang every day, your mind does not delude you and you continue to have that love and affection towards your Masters and that builds on your devotion. So, take out time for doing your Bhajan Simran and for listening to Satsang every day when you go back also.

So, I am happy to see the experiences that you have shared. I'm happy also to see that there is a transformation in a lot of you. And when people are sitting for four hours of meditation, we should try to sit in at least for a continuous period of two hours, so we can sit twice for two hours each. Because it takes over one and a half hours for the mind to settle and, most often, we get up by that time. So, we never really enjoy that stillness of the mind, enjoy that Simran or that meditation that happens when the mind becomes still. So, try to sit at least for two hours at a stretch. And then, you can sit maybe two times.

And those who have been initiated, all of these who are newly initiated, they should refrain from eating any kind of nonvegetarian food or having any kind of intoxicants. Because, by doing so, they will build their burden of karmas. And then, they have to redeem those karmas. They have to go through the suffering for redeeming those karmas. So, refrain from any kind of intoxicant. Do not take any drugs. And when you do your Simran, that Simran will give you that peace of mind and you will also get good sleep. If you do a lot of Simran, you get good sleep. So, therefore, refrain from any kind of intoxicant or any kind of drugs.

So, all of you have come here for these fifteen days. Some of you have even come before and spent more days. So, I beg forgiveness for any kind of harsh words spoken by any sevadar to you or if you have been hurt in any manner. I beg for your forgiveness.

So, I pray to Baba Ji that your devotion increases and you become successful on this Path.

Radhaswami.

GLOSSARY

Aarti

Hindu religious ritual, part of *puja*, in which light from wicks soaked in *ghee* (purified butter) or camphor is offered to one or more deities by circulating an *'Aarti* plate' or *'Aarti* lamp' around a person or deity; also, esoterically refers either to an intense pull towards the inner Light, or to the manifestation of the inner Radiant Form of the *Guru*

Abhyasi

A student; a practitioner of meditation

Adhar

Lit. "The beyond"; refers to all stages from *Sach Khand-Sat Lok* and beyond (*Agam*, *Alakh*, and *Anaami*)

Adi Granth Sahib, Guru Granth Sahib

Primary scripture of the Sikh religion; originally compiled in 1604 by Bhai Gurdas under the direction of Guru Arjan Dev Ji; renamed *Guru Granth Sahib* by the Sikh orthodox after the tenth *Guru*, Guru Gobind Singh, left the body; intended to serve as the living Guru in the absence of a recognized living Master

Adi Naam

The original expression of the Sound Current or *Naam* from which the entire Creation and all contained therein began and which will continue after the entire Creation comes to an end

Agam Lok

One of three purely spiritual realms above *Sach Khand*; lit. "Inaccessible, Unapproachable"; second highest spiritual region, just below the highest of *Anaami*, or *Radhasoami Dham*

Agra

City in Uttar Pradesh state of India, at the banks of River Yamuna; site of the Red Fort and the Taj Mahal; capital of the Mogul empire for over one hundred years; historical home of Swami Ji Maharaj and currently the center of the Agra line of *Sant Mat*

Ahalya

Wife of Gautama Rishi, created by *Brahma* with impeccable beauty; varied stories from the *Puranas* and the *Ramayana* exist regarding her seduction by *Indra* and their subsequent punishments invoked by Gautama Rishi; she is later redeemed by Rama and restored to Gautama Rishi

Ajaib Singh Ji

Param Sant Satguru; (1926-1997); known informally as "Sant Ji"; successor to Kirpal Singh Ji Maharaj; provided meditation retreats to thousands of initiates who came from abroad to His *Ashrams* in Rajasthan; and beginning in 1978, after the passing of Baba Ram Singh Ji's *Guru*, Baba Somanath Ji Maharaj, He came every year to Bombay for the benefit of the disciples of Baba Somanath in South India; Baba Ram Singh Ji brought about one thousand souls to get initiated by Ajaib Singh Ji Who gave him so much Grace that Ram Singh considers Him his second *Guru*; the term "SomAjaib", which Baba Ram Singh uses routinely to acknowledge His love, gratitude and devotion to two Great Saints of *Sant Mat* is a combination of the names "Som" and "Ajaib" and provides the name for His *ashram* in Guddella India, "Som Ajaib Ashram".

Ajapa

Repetition without conscious effort, like the breath; as *Simran* becomes perfected, it becomes *ajapa*

Alakh Lok

One of three purely spiritual realms above *Sach Khand*; lit. "Indescribable, Invisible, Unperceivable"; sixth spiritual region, located below the seventh, *Agam Lok,* and the eighth, *Anaami Dham*

Allah

The Arabic name for God Almighty used by Arabic-speaking religions; in Sufism terminology, refers to the Regent of the First Spiritual Region

Amrit Vela

Lit. "Time of Nectar" (that, which causes deathlessness); also refers to early morning meditation period from 3:00-6:00 AM

Anaami

Highest of three purely spiritual realms above *Sach Khand*; lit. "Nameless"; also called *Radha Soami Dham*; home of *Anaami Purush*

Anahad Shabd

Unstruck music, created without striking any instrument; music of the Astral plane; also, *Anahad Nad, Anahad Bani*

And, Anda

Astral Realm; lit. "Egg", second subdivision of *Brahmand;* lies between the Physical Plane (*Pind*) and the Causal Plane (*Brahm*); contains the regions of all gods and goddesses

Andhra Pradesh

State of India, location of Guddella Ashram, which is presently the home of Ram Singh Ji

Anuraag

Strong love or passion

Apan vayu

One of five *pranas* or vital airs; controls eliminative functions (excretion, urination, menstruation) and the downward and outward flow of energy in the body

Arjan Dev Ji

Param Sant Satguru; (1563-1606); fifth in the lineage of Sikh *Gurus*; successor to his father, Guru Ram Das Ji; grandson of Guru Amar Das; *Guru* and father of Har Gobind Ji; compiled the Sikh's holy book Adi Granth Sahib; started His mission in 1581

Ashram

Spiritual retreat, or living quarters, for a community of souls devoted to spiritual practices; a true *ashram* will only be created around a realized practitioner

Ashtanga Yoga

Eightfold *Yoga* path or system; described in the *Yoga Sutras* of Patanjali and popularized by Swami Vivekananda; starts with *Yamas* and *Niyamas* and ends with *Samadhi*; also known as *Raja Yoga*

Ashvamedh Yajna

"Horse Sacrifice"; ancient *Vedic* ritual, where a stallion is selected and left roaming, accompanied by a group of at least hundred warriors; [Whosoever challenges the authority of the king, who has sent the horse, has to fight with his warriors. After one year the horse is guided home. The horse and some other animals are then asphyxiated and a specific ritual is performed to give birth to the new king.]

Avatar

Incarnation of a lesser deity, who manifests to restore some *karmic* or ethical imbalance in the world; not to be confused with Saints, Who are primarily concerned with the salvation of souls, with some notable exceptions, like Guru Gobind Singh and some of His predecessors, Who also worked as a kind of *avatar* to help eliminate the negative forces of Their time

Babul

Acacia tree or gum arabic tree; tender twigs are used as a toothbrush

Bairagan

Two pieces of wood joined into a T-shape to rest one's elbows on; used when practicing *Bhajan* (i.e listening to the Sound Current)

Bajra roti

A flatbread made of pearl millet flour

Balakh and Bhokara

Two ancient cities, which were both historically important centers of Buddhism, Islam, and Zoroastrianism; associated with the story of king Ibrahim Adham; today Balkh is a district in northern Afghanistan and the Bukhara region lies in modern Uzbekistan

Bangali Babu
Initiate of Sawan Singh Ji; also known as Bua Das

Bangalore
Capital city of the Indian state of Karnataka located on the Deccan plateau; site of Baba Somanath Ji's Kengiri Ashram and Baba Ram Singh Ji's Channasandra Ashram

Bani
Scripture, verses, teachings when associated with a Perfect Master; esoterically, another term for *Shabd*

Barkhurdar
The word *barkhurdar* traces its roots to the Persian language. This word is often used by elders to show affection for younger siblings when they address the children with some form of warmth or respect to convey the blessings, etc; the literal meaning of this is – "a very sensitive, obedient person, a sweetheart", a term Baba Jaimal Singh Ji Maharaj used, referring to Sawan Singh Ji Maharaj

Beas
City in India in the state of Punjab; home of Jaimal Singh Ji and Sawan Singh Ji and site of the Dera Jaimal Singh Ji Ashram

Betel nut tree
A species of palm tree which grows in the tropics and produces a fruit or nut. This betel nut, or *supari,* is eaten as an aftermint or eaten along with betel leaves after meals.

Betta Ashram
An *ashram* of Baba Somanath Ji's at Pahad; managed by Ram Singh Ji for five years between the passing of Somanath Baba Ji and meeting Ajaib Singh Ji

Bhaang
Intoxicating drink or paste made from the buds and leaves of cannabis and then mixed with milk, *ghee*, mangoes, and Indian spices

Bhai
Brother, spiritual brother

Bhai Bela

Illiterate farmer; devoted disciple of Guru Gobind Singh Ji who received a new word each day as spiritual instruction from his *Guru* while tending to the *Guru's* horses

Bhai Manj

Disciple of Guru Arjan Dev Ji who was a rich farmer but had to undergo great hardships during his discipleship; [Pleased with his efforts, Guru Arjan Dev Ji offered him the rule over the three worlds of *Kal*, but Bhai Manj asked only for the *Guru*. On further insistence, he requested that subsequent disciples would not have to be put through such rigorous challenges. This resulted in receiving initiation into *Surat Shabd* Yoga being much easier; this practice continued with His Successor, Guru Hargobind, but resulted in a significant increase in total initiates with the mission of Swami Shiv Dayal Singh Ji, which was described as 'floodgates opening'.]

Bhajan

Devotional practice of listening to the inner Sound Current; devotional song written by a Saint

Bhakti

Devotion

Bhandara

Feast under religious auspices, usually connected to some auspicious day or anniversary; also refers to a Saint's *Satsang* and the meals served thereafter to devotees

Bhanwar Gupha

Lit. "Whirling Cave"; vortex-like region of four rotating Sound Currents above *Maha Sunn*, the fourth spiritual region; region providing access to the fifth spiritual region, *Sach Khand*

Bhukti

Involvement in and attachment to outer world indulgences; as opposed to *mukhti*, that is, sprititual salvation freeing one from outer world attachments and indulgences

Bibi Rukko

Disciple of Swami Ji Maharaj who subsequently served as a cook for Jaimal Singh Ji Maharaj

Bir Singh

Devotee of Kabir Sahib, Raja of Varanasi

Bombay

City in India in the state of Maharashtra; currently called Mumbai

Brahm, Brahmand

The Causal plane between *And* and *Par Brahm*; Lit. "Egg of *Brahm*" because of its egg-like shape

Brahma

Hindu god; One of the Hindu Trinity; with *Vishnu* and *Mahesh* (*Shiva)*; functions as the 'Creator' in the lower three worlds; ruler of the second *chakra*, the regenerative plexus

Brahma bhoj

Food offering to the *brahmins*

Brahma Muhurta

Lit. "*Brahm's* hour", period of two *Muhurtas* (one *Muhurta*: 48 minutes) before sunrise, said to be an auspicious time for all kinds of spiritual practices

Brahmanand Ji

Mahatma from Pushkar in Rajasthan; wrote more than 500 *bhajans,* some of them were reprinted in the Sant Bani Bhajan Book

Brahmin

Considered the highest caste (*varna*) in Hinduism; specializing as priests, teachers (*acharya*) and protectors of sacred learning across generations

Bulleh Shah

Muslim Saint, (1680-1757); disciple of Shah Inayat Qadiri, better known as Inayat Shah, a Sufi Master of Lahore; His Sufi poetry is written in the Punjabi language

Chakra

One of six energy vortexes, associated with six ganglions within the physical body (*Pind Desh*), to be differentiated from *Kanwals* (*Brahmand*) and *Padmas* (*Sat Desh*)

Chanaa

Dish or meal made with chickpeas or garbanzo beans

Chappal

Sandal; open-toed shoe

Chidakash

Lit. "Conscious sky or heaven"; Spiritualized elemental ether originating from *Sahasdal Kamal*; experienced before the appearance of the Radiant Form of the Master within; heavenly region above the eyes; part of the first spiritual region

Crore

Numerically 10,000,000 (ten million)

Dacoit

Bandit, robber; "*dacoity*" is the anglicized version of the Hindustani word "*ḍakaitī*", meaning "armed robber"

Dadu Dayal Ji

Hindu Saint; (1544-1603); resided in Rajasthan, mostly in Jaipur state; *Guru* of Rajjab Ji, who noted down his Master's compositions, which are known as "*Dadu Anubhav Vani*", a compilation of 5,000 verses

Darshan

Grace or blessing received from seeing or being seen by a Saint, or a person of some spiritual advancement; the "auspicious sight" of a holy person

Das Vidhi Nad

Lit. "Ten sounds" or *nads*, referring to from ten to twenty different inner sounds resonating from *chakras* below the Eye Center that can be heard within; [The *Das Vidhi Nad* sounds do not have the power to pull the soul up, but with the manifestation of the Radiant Form of the Master within, the soul is connected to the *Anahad Shabd*, which is the first manifestation of the Sound Current that has the power to pull the soul up from the physical body into the astral realm.]

Dasharath

King of Ayodhya; father of Lord Rama and his brothers: Bharata, Lakshmana and Shatrughna

Daya

Mercy, compassion, grace, opposing force to the law of *karma*

Delhi

Capital City of India; originally founded by the Pandavas and named Indraprastha; over the course of time, it was torn down and rebuilt over eight times; historical home of Kirpal Singh Ji Maharaj and the site of Sawan Ashram

Dera Baba Jaimal Singh

Name of Jaimal Singh Ji's and Sawan Singh Ji's *ashram* in Beas; largely built by Sawan Singh Ji Maharaj

Dhani Dharam Das

Saint; Soul that was pursued through four *yugas* by Kabir Sahib to ensure his salvation, as told in the *Anurag Sagar*; prophesized to be followed by forty-two incarnations of subsequent Masters

Dhoti

Traditional men's garment, worn in the Indian subcontinent made of a rectangular piece of unstitched cloth, wrapped around the waist and the legs, and knotted at the waist

Dhruva, Dru

Mahatma; son of King Uttānapāda and his wife Suniti; initiated by Narad Muni at a young age; through determined devotion and renunciation he was given the boon of becoming the North Star after his death and, as such, became the ruler of our galaxy

Dhunatmak Naam

Shabd; that Name which cannot be spoken or written; Word of God

Dhuni, Panch Dhuni

Austerity of sitting with four fires on each side with the sun overhead providing the fifth fire

Dhyan

Meditation, as a state of penetrating and focused attention; with *Simran* and *Bhajan*, the means to dispel the illusion of *Maya* and *Kal*

Draupadi

Daughter of Drupada, king of Panchala; born from a sacrificial fire as a result of the performance of the *putrakameshti yajna* by her father; became the wife of all five Pandava brothers at the direction of her mother-in-law, Kunti; she is one of the central figures in the literary epic, *Mahabharata,* where the story of the conflict between the Pandavas and the Kauravas is told

Dwapar Yuga

"Bronze Age", a decline in truth and religious values in evidence; 864,000 years in duration with human lifespans of 1,000 years

Dwarka

City in western India, built to replace the original city of Dwarka where Lord Krishna is said to have ruled and, as such, is one of the four most sacred pilgrimage sites for Hindus; believed to have been the first capital of the state of Gujarat

Fakir

Sufi ascetic; Sufi equivalent to Sant; someone who has reached the region of *Haqq*

Ganesha

Hindu deity; son of *Parvati* and *Shiva*; ruler of the sphere of creation at the *Muladhara* or root *chakra* at the rectum; identified with the *mantra* "*Om*"; revered as the god of wisdom and the remover of obstacles; source of the *siddhi* mystical powers; distinguished by an elephant head with one broken tusk and protruding belly; also known as *Ganapati* ("Lord of Hosts")

Ganges River, Ganga

Longest river in India; site of many Hindu bathing pilgrimages; waters are considered sacred to Hindus

Ganja

Hemp or marijuana; top leaves and flowers of unfertilized female plants are typically smoked as an intoxicant

Garuda

Hindu deity; the mount of *Lord Vishnu*, eagle-like; sworn enemy of the *Naga* serpent race; "devourer of snakes"

Ghadi

Astronomic time reference (an extremely short time) of three hours

Ghee

Clarified butter

Gobind Sahib

Sant; (early 18th century); *Guru* of Paltu Sahib

Gobind Singh Ji

Param Sant Satguru and *avatar*; (1666-1708); tenth in the lineage of Sikh *Gurus*; last of the Sikh *Gurus* recognized by orthodox Sikhism; started the *Khalsa* military faction to fight the Moguls

Gorakhnath

Yogeshwar; (est 13th century); disciple of Matsyendranath, one of the Mahasiddhas; founder of the Nath Hindu monastic movement in India; debated Kabir as a *pundit* and was humbled in defeat

Granth

A book, tract, or volume of religious scripture

Guddella Ashram

Present home of Ram Singh Ji in a rural area of the Indian state of Andhra Pradesh

Gufa, Gupha

A cave; a secluded cave for practicing meditation or austerities

Guna

Quality, peculiarity, attribute, property; the three *gunas* and their origins are: *sattva* (*Vishnu*), goodness, constructive, harmonious; *rajas* (*Brahma*), passion, active, confused; and *tamas* (*Shiva*), darkness, destructive, chaotic; they are present in all things and their interplay defines someone's or something's character or nature and determines the progress in life

Guru

Spiritual Teacher, Master; lit. "Dark to light"; guide and protector of the spiritual aspirant

Guru Granth Sahib

Primary scripture of the Sikh religion; originally compiled in 1604 by Bhai Gurdas under the direction of Guru Arjan Dev Ji; renamed from original *Adi Granth Sahib* by the Sikh orthodox after the tenth *Guru*, Guru Gobind Singh, left the body; intended to serve as the living Guru in the absence of a recognized living Master

Gurubhakti

Devotion to the *Guru*

Gurumukh

Lit. "Mouthpiece of the *Guru*"; devotee who has submitted his being to the *Guru*, enabling himself to give full expression to the *Guru's* teachings

Haiza

Hindi term for cholera

Hansa

Swan or goose; iconic image for the liberated soul, as a swan resting on *Mansarovar*, the Pool of Nectar in *Par Brahm*; also, *Hamsa*

Haridwar

City on the banks of the Ganges River; regarded as a holy site in Hinduism; "*Vishnu's* Gate"; hosts the *Kumbh Mela* festival every 12 years

Harijan

Lit. "Child of Hari"; lowest caste in Hindu caste system, coined by Mahatma Gandhi; Kabir Sahib used the term for a 'devotee of God Almighty'

Hatha Yoga

Yoga system of physical postures and breath control, yoking together the solar and lunar energies (*Ha* and *Tha*), limited in reach up to the *Akash* region

Jadh sharir

The temporary, physical, mortal body; or a jiva presently encased in the physical body

Jaggery

Traditional raw sugar obtained by evaporating water from sugarcane juice or other sources

Jaimal Singh Ji

Param Sant Satguru; "Soldier Saint" (*Santsipahi*); (1839-1903); soldier in the Indian army; initiated by Swami Ji Maharaj in 1856 and began mission as *Guru* in 1877; one of Swami Ji Maharaj's successors; *Guru* of Sawan Singh Ji Maharaj

Jalandhar City

City in India; capital of Punjab until 1953

Japa, japi

Lit. "To utter in a low voice, repeat internally, mutter"; meditation discipline involving repetition of *mantras*, orally or silently; one who practices *japa* is called a *japi*

Jesus of Nazareth

"Christ (Anointed One)", founder of Christian religion; some references to Inner Light and Inner Sound are found in the New Testament evidencing a relationship between esoteric Christianity and the practice of *Surat Shabd Yoga*

Jiva

Soul embodied in the body; the soul is indestructible, is eternal and shall sustain forever and cannot decay

Jyoti

Light, inner light; another name for *Maya*; also denoting *Prakriti*

Kabir Sahib

Muslim Saint (1398-1528); Muslim Saint from Kashi; author of *Anurag Sagar* (Ocean of Love); first Saint to manifest in all four *yugas*

Kak Bhusundi

Crow-like personage; teacher of *Garuda*; from the end of the *Treta Yuga*

Kal Niranjan

Time personified; the Negative Power; one of the sixteen sons of *Sat Purush*; ruler and creator of the lower three worlds: *Pind*, *And*, and *Brahmand*

Kali Yuga

"Iron Age", the Age of irreligion and ignorance as religious principles are in full decline; most religions will disappear completely within a few thousand years; *Kali Yuga* lasts 432,000 years with a human lifespan of only 100 years

Kamdhenu

Described in Hindu mythology as the 'mother of all cows' with the ability to grant all wishes and desires; also known as *Surabi*; one of the jewels obtained through the churning of the milk ocean

Kapha, Pitta, Vata

Terms of expressions of the three *doshas* ("faults") in *ayurvedic* medicine that indicate imbalances within the five elements (ether, air, fire, water, and earth) and their relationships within the body; central to the *ayurvedic* practice of *nadi pariksha*, or pulse taking (primarily over the radial artery in the wrist), as a means of holistic health diagnostics; the index finger is used for the *vata* pulse associated with the subtle energies of *pranas* (air and ether elements); the middle finger is used for the *pitta* pulse associated with the subtle energies of the *tejas* (fire and

water elements); and the ring finger is used for the *kapha* pulse associated with the subtle energies of the *ojas* (water and earth elements); the speed and strength of the individual's pulse and the time of day they are taken give the practitioner insight into any imbalances in one's physical, mental, emotional, or spiritual well-being

Karma
Action, work, or deed, and its repercussions; referring to the material principle of cause and effect; the intent and actions of an individual (cause) influence the future of that individual (effect), which keeps a soul wandering in the cycle of transmigration; includes unfinished action and action done under the impression of ego and desire

Karnataka
State of India; location of Channasandra Ashram, site of western disciple retreats

Kashi
City in India; also known as Banaras, or Varanasi; home of Kabir Sahib

Kengeri Ashram
Home of Baba Somanath Ji, in Bangalore

King Janak
Philosopher King and *Sadhu Mahatma*; (est 7th century BC); devotee of Ashtavakra; father of *Sita*; renowned for his patronage of *Vedic* culture and provided an intellectual court for *brahmin* sages such as Yajnavalkya; having reached *Sahasdal Kamal*, after his passing, he used his *vivek simran* to relieve all the souls in hell of their punishment, allowing them to be reborn back into the cycle of life and death; *guru* of Sukhdev Muni

Kirpal Singh Ji
Param Sant Satguru; (1894-1974); founded Ruhani Satsang; President of the World Fellowship of Religions from 1957-1971; first Living Master to visit the West; one of Sawan Singh Ji Maharaj's successors; *Guru* of Ajaib Singh Ji Maharaj

Krishna
Avatar; eighth *avatar* of *Vishnu*, Hindu god who gave the oral teaching of the *Bhagavad Gita*; central character in the *Mahabharata* who came to usher in the *Kali Yuga*

Kriyaman karma
Karma created during the current incarnation of a soul; stored at the heart center

Kshatriya
One of four castes, or *varna*, of the Hindu society; associated with the ruling and military elite, the warrior caste

Kurta

Loose shirt falling just above or below the knees of the wearer; traditionally worn by men, however, women also wear the straight cut *kurta*, or its shorter version, the *kurti*

Lakshman

Son of Raja Dasharath and half-brother of Rama

Langar

Communal kitchen at an *ashram* or Sikh temple, where food is served to all for free

Lanka

Name of Sri Lanka from the prior *Dwapar Yuga*; fortress city of the demon Ravana; esoterically a reference to *Trikuti*

Loi

Wife of Kabir Sahib

Machar and Ramdita

Farmers; disciples of Sawan Singh Ji Maharaj associated with the story of seeing Master's Radiant Form before watering the fields

Maha Kal

Form of *Kurma* whose abode is in *Maha Sunn*

Maha Sunn

Lit. “Great Void”; plane below *Bhanwar Gupha* and above Sunn; home of *Maha Kal*; its enthralling beauty is said to capture spiritual beings who try to traverse it without the protection of a *Sant Satguru*

Maharaj

Lit. “Great King”; ruler, honorary title

Maharashtra

State in the western region of India; second most populous; home of Tulsi Sahib and Sakkubai; Shivaji Maharaj, a disciple of Guru Ramdas, was the first king of the Marathi empire

Mahatmas

Lit. “Great souls”

Mahesh

Hindu god; one the Hindu Trinity; also known as *Shiva*, the 'destroyer' of the lower three worlds

Makari marg

Lit. “Path of the spider”; descriptive term describing one of four stages of development of the soul in its inner progress related to the speed with which the soul travels via the Sound Current within; [in increasing order, the progress is described as the speed of the ant (*cheenti marg*) from the outer nine doors up to the Eye Center within; the speed of the fish (*meen marg*), from the Eye Center into *Brahm*; the speed of a spider (*makari marg*) from *Par Brahm* up to *Sach Khand*; and finally, the speed of the swan (*vihang marg*) in *Sach Khand*]

Mansarovar

Pool of nectar in *Par Brahm* region beyond the three lower worlds, wherein the soul is cleansed of *karmas* upon immersion

Mantra

Lit. “Instrument of thought”; name, word or phrase repeated orally or silently to inculcate desired trait or blessing of a specific god or deity, or to transport someone to a specific transcendental location

Mastana Ji

Param Sant Satguru; (1891-1960); initiated by Sawan Singh Ji; also known as Baluchistani; assigned the areas of northern Rajasthan and western Haryana to fulfill His mission

Matang Rishi

Rishi from the *Treta Yuga*

Maya

Lit. “Illusion”, Co-creator of the three lower worlds with *Kal* (Physical, Astral, Causal); also known as *Shakti* or *Durga*

Meen marg

Lit. “Path of the fish”; descriptive term describing one of four stages of development of the soul in its inner progress related to the speed with which the soul travels via the Sound Current within’ [in increasing order, the progress is described as the speed of the ant (*cheenti marg*) from the outer nine doors up to the Eye Center within; the speed of the fish (*meen marg*), from the Eye Center into *Brahm*; the speed of a spider (*makari marg*) from *Par Brahm* up to *Sach Khand*; and finally, the speed of the swan (*vihang marg*) in *Sach Khand*]

Mira Bai

Female Saint; (16th century); Rajput princess, born as daughter to the Raja of Merta and married to Raja Bhojraj from Mewar in Rajasthan; later, a disciple of Ravidas Ji; known for devotional songs

Moti Ram Tailor

Disciple of Jaimal Singh Ji Maharaj; associated with the story of Jaimal Singh Ji taking on the *karma* of seven lifetimes in hell from Hukam Singh

Mukti
Act of liberating or redeeming the soul from the body

Mumbai
City in India, Bombay, location of Parel Railway Station

Muni
An ascetic; prestigious title among sages

Naam
Sound Current, synonymous with *Shabd*, *Dhun*, Logos, etc, lit. "Name"; also, the *mantra* or words given to initiates during Initiation or *Naam Daan*

Naam Daan
Initiation into *Surat Shabd Yoga* by a Living Master, connecting the soul with the Inner Sound Current, the power of *Naam*, or *Shabd*

Nanak Ji
Param Sant Satguru; (1469-1539); first in the lineage of Sikh Masters; *Guru* of Bhai Lena (Guru Angad); contemporary of Kabir Sahib

Nanded
City in India in Maharashtra; historical place where Guru Gobind Singh was assassinated; holy city of the Sikhs

Narad Muni
Vedic Sage who plays many roles within the stories of the mystic past; initiated the *dacoit* Ratnakar, who was later to be known as Valmiki

Narayana
The Supreme Deity in Hinduism; *Mahavishnu, Mahashiva*; acts through adopting the qualities of *Brahma*, *Vishnu*, and *Shiva* to create, sustain and destroy the universe; also, another name for *Vishnu* who resides in *Vaikuntha*, a realm of bliss and happiness

Navratri
A biannual and one of the most revered Hindu festivals observed in the honor of nine forms of the goddess Durga and, generally speaking, the triumph of good over evil; the festival is held usually around March/April and again around October/November which spans nine consecutive nights (one for each of Durgas nine various forms); celebrations can involve periods of fasting or feasting, depending on the regional customs

Nidhis
The nine *Nidhi* (treasures Kubera's wealth) are mentioned in the *Amarakosha*, a kind of ancient thesaurus of Sanskit; there are multiple descriptions from differing sources; one version describes them vaguely as : 1. *Mahapadma*: "great lotus

flower"; 2. *Padma*: "lotus flower"; 3. *Shankha*: "conch shell"; 4. *Makara*: "crocodile"; 5. *Kachchhapa*: "tortoise or turtle shell"; 6. *Mukunda*: "cinnabar/quick silver"; 7. *Kunda*: "jasmine"; 8. *Nila*: "sapphire"; 9. *Kharva*: "dwarf"; another source with an emphasis on minerals or ocean resources describes the nine as: 1. *Padma*: "lake in the Himalayas with minerals and jewels"; 2. *Mahapadma*: "lake double the size of *Padma* in the Himalayas with minerals and jewels"; 3. *Shanka*: "conch shell"; 4. *Makara*: "synonymous with the goddess *Lakshmi*, black antimony; 5. *Kachchhapa*: "tortoise or turle shell"; 6. *Kumud*: "cinnabar or quick silver"; 7. *Kunda*: "arsenic"; 8. *Nila*: "antimony"; 9. *Kharva*: " cups or vessels baked in fire"

Nij Dham

Lit: "One's innermost original True Home"; the Fifth Plane; also called *Sat Lok* ("True Region")

Niranjan

Kal Niranjan; a son of *Sat Purush*; creator (with *Maya*, *Brahma*, *Vishnu*, and *Shiva*) of the lower three worlds (Physical, Astral, Causal); the Negative Power

Nirat

Lit. "Absorption in"; in the spiritual sense, the soul's faculty or power of intrinsic seeing; one of the two faculties (seeing and hearing) left to the soul after leaving the realm of the sense organs behind; see also *Surat* (soul's faculty of hearing)

Omkar japa

Practice of repeating the *mantra* of "OM", either orally or mentally

Paathi

Reader or chanter of the sacred verses knowledgeable about the different *ragas* or singing modes

Padma rekha

Mark or line on the foot or palm, the "lotus line"

Pahad Ashram

Mountain *ashram* of Baba Somanath Ji where Ram Singh was managing the *ashram* for four years; closely situated to Baba Ji's present Guddella Ashram; also, the place where Ram Singh did extensive meditations in this incarnation as well as in a prior incarnation as the *yogi* Mahadevappa

Paisa

100th part of a *rupee*

Paltu Sahib

Param Sant; (1710-1789); resided in northern India in the state of Uttar Pradesh; known for being bold and outspoken; born in village Nagpur Jalalpur (Nanga

Jalalpur) in the district of Faizabad; a Kandu (parched grain) trader by caste; disciple of Govind Das, both of whom received initiation from a *sadhu* named Baba Janki Das; [Later Govind Das Ji, on his way to Jagannath Puri, got the *Darshan* of Bhikha Sahib from whom he came to know of the Inner Secrets. On Govind Das Ji's return, Paltu Sahib received initiation in the True Essence from him and adopted him as his *Guru* and spent the later part of his life in Ayodhya.]

Pampapati Sarovar

One of the five sacred lakes of India; site where Shabri waited to meet Rama from a story in the *Ramayana*; *Pamapapati* is another name for *Shiva* meaning "husband of *Pampa*", another name for *Shiva's* consort; Estimated locations are, most probably, Pampa Sarovar near Hampi, where her *guru*, Rishi Matanga, lived at a place called Matanga Parvat; or a place in Kerala called Sabarimala, which seems also to be connected to Shabri

Pandavas

Sons of Pandu who were cheated and deprived of their rightful kingdom inheritance leading to the great war between the Pandavas and the Kauravas illustrated in the epic *Mahabharata*

Panth

Path or sect

Par Brahm

First spiritual region above the three lower worlds of the Negative Power where the soul gets cleansed of all *karmas* and impressions by bathing in the *Mansarovar,* the Pool of Nectar; plane of true Self-Realization, recognizing the relationship of the soul with the Creator; the soul's light here equals twelve suns

Parshad

Lit. "Blessed gift", usually food or drink blessed by a Saint; also, *Prashad*

Peon

Menial laborer; clerical or physical worker with minimal training or skills

Pind

The physical plane; *Pind*, *And,* and *Brahmand* form the three worlds of *Kal's* creation

Pipa

Raja Pipa; king of a small Rajput kingdom; after his abdication, he became a wandering mendicant and finally became a disciple of Ravidas

Pralabdh karma

Karmas, which constitute one's preset destiny; stored and acted out from the eight-petaled lotus at one's forehead; the fate *karmas* of wealth and poverty, health and sickness, happiness and unhappiness

Prana

Lit. “Life”; the vital force of the body that regulates other body processes; not to be confused with the soul; subject to decay and destruction; the oldest and the greatest of all the functional elements of the body, without which the soul or *jiva* would leave the body instantaneously; also, *Pran*

Pranayama

Practice of controlling the breath; if used as a vehicle for *yogic* practices it is limited in scope to rising up to *Akash* region, from where *prana*, or the 'vital air', originates

Puja

Reverence, honor, homage, adoration, worship; prayer ritual performed by Hindus, Buddhist, Jains, and Sikhs

Pundit

Scholar or teacher of any field of knowledge in Hinduism, particularly the *Vedic* scriptures, *dharma*, Hindu philosophy, or secular subjects, such as music

Punjab

State in northwestern India and Pakistan; historical home to Guru Nanak Sahib and the birthplace of Sikhism; its name is derived from the five tributaries to the Indus river that flow through this land, the *Hindi Panch*: Jhelum, Chenab, Ravi, Sutlej and Beas rivers

Purana

Lit. “Ancient, old”; a vast genre of Indian literature about a wide range of topics, particularly myths, legends and other traditional lore

Puri

Unleavened, deep-fried Indian flatbread

Puri bhaji

Puri served with a spiced potato dish; a common food in India

Pushkar Tirth

City in India; historical home of Brahmanand in the Rajasthan area

Radha Bai

Wife of Swami Shiv Dayal Singh Ji Maharaj

Radhaswami

Descriptive Name of God; initially used by Swami Shiv Dayal Singh Ji; lit. “Lord of the Soul”

Rajasthan

State of India, desert location of 16 P.S. and 77 R.B., *ashrams* of Sant Ajaib Singh Ji Maharaj; home to Mastana Ji

Rajogun

Attribute or quality of activity, passion, sensuality; an essence of *Lord Brahma*; one of the three *gunas* with *satogun* and *tamogun*; characteristic of persons who are intellectuals inclined towards trades and businesses, sciences, or the priesthood as vocations

Ram Singh Ji

Saint; known as "Babaji" currently in residence at Guddella Ashram in AndhraPradesh; *Gurumukh* disciple of Somanath Baba Ji Maharaj and Ajaib Singh Ji Maharaj

Rama

Hindi god; *avatar* of *Vishnu* in the *Treta Yuga*, brother of Lakshman, husband of Sita

Ramanand Swami

Guru of Kabir Sahib; *brahmin* who was saved from Gorakhnath by Kabir Sahib in debate

Ramayana

An ancient Indian epic, as it is known nowadays, which tells the story of king Rama and his wife Sita, later on, translated to Hindi (Awadhi) by Tulsi Das Ji; originally written by Rishi Valmiki as an allegorical narrative of the soul's journey, before it was acted out at the turn from the *Sat Yuga* to the *Treta Yuga* to veil its true inner meaning

Ravana

Rakshasa; son of Rishi Vishrava and Kaikesi from the *Rakshasa* race; half-brother of Kubera; demon enemy of Rama; could not be killed be either god or demon as a boon given to him by *Brahma*, but he forgot to include humans; kidnapped Sita to his golden fortress in Lanka and was later killed by Rama with the help of Hanuman

Ravidas Ji

Hindu Saint; (1450-1520); successor of Ramananda; *Guru* of Mira Bai, Raja Pipa; fourteen of his poems appear in the Adi Granth Sahib

Rishi

Seers or sages who, after intense meditation (*tapas*), often for many thousands of years, realized truths and eternal knowledge; composers of *mantras* (*mantrakars*) and factual writers of history

Roti

Type of Indian flatbread, another name for *chapatti*

Rupee

Currency unit in many Asian countries like India, Pakistan, Nepal etc.; equals 100 *paise*; originally, a generic descriptor of silver coins of a specific weight

Saari
Female garment from the Indian subcontinent, consisting of a long drape, wrapped around the waist in a specific manner

Sabzi
Indian mixed vegetable dish

Sach Khand
Lit. "True and Imperishable Region"; the spiritual region above *Bhanwar Gupha* and below *Alakh Lok*, home of the Saints; also *Sat Lok*

Sahasdal Kamal
Lit. "Thousand-Petaled Lotus"; upper region within the Astral plane; below *Trikuti*

Sanchit karma
Storehouse of soul's unredeemed *karma*, stored in fortress-like structures within the Causal Plane

Sangat
Congregation of followers of a *Guru*; on whole, those who have received *Naam* initiation; in Buddhism, denoting the totality of all the followers, especially all the monks; derived from *sangh*, meaning "company"

Sant Ji
Informal name of Ajaib Singh Ji

Sant Mat
Lit. "Path or Doctrine of the Saints"; also known as *Surat Shabd Yoga*

Sar Shabd
Lit. "Essential Sound"; manifestation of the Sound Current heard in *Par Brahm*

Sat Lok
Lit. "True Region"; *Sach Khand*, the fifth plane; home of the Saints; below *Alakh Lok, Agam Lok,* and *Anaami Dham*

Sat Naam
Lit. "True Name", Appellation of the Lord of the fifth plane of *Sach Khand-Sat Lok*

Sat Purush
Lit. "True Being"; presides over *Sach Khand-Sat Lok*; also called *Akal Purush*

Sat Yuga

"Golden Age", cyclical Age of Truth and true religion, where all are truthful; the first of four *yugas* that lasts 1.728 million years with a human lifespan of up to 100,000 years

Satguni time
Best or purest time

Satguru
Lit. "True *Guru*", Saint Who, having access to the *Sach Khand*, redeems lost souls; Saints commissioned by Their Master, or God Almighty, to guide souls back to their True Home, *Sach Khand*

Satogun
Attribute or quality of truth, purity, harmony, benevolence; an essence of *Lord Vishnu*; one of the three *gunas* with *rajogun* and *tamogun*; characteristic of persons who are spiritually inclined towards prayer and devotion, introspective

Satsang
Lit. "In Association with Truth"; to be in the company of the Truth of a Living Master; typically, outwardly, through hearing the Master's discourses and receiving His *Darshan*; also, in the inner context, meaning to be absorbed in the inner Sound Current of Truth

Satsangi
One, who is attending *Satsang*, inner or outer; an initiate of *Surat Shabd Yoga*

Sawan Singh Ji
Param Sant Satguru; (1858-1948); successor to Jaimal Singh Ji Maharaj; *Guru* of Kirpal Singh Ji Maharaj, Somanath Baba Ji Maharaj, and Mastana Ji

Seva
Selfless service, charitable actions by and from mind, body, and wealth

Sevadar, Sevak
Person, who performs various acts of selfless service as devotion to the *Guru*; including physical, financial, and spiritual, in the form of *Bhajan* and *Simran*; a *sevak* is one who performs *seva* throughout the day

Shabd
Sound Current, synonymous with *Naam*, *Dhun*, Logos, etc; lit. "Word"

Shabd Roop
Form of the Sound Current manifested within at the Eye Center

Shabri
Tribal woman who tasted and served berries to Rama in the epic "*Ramayana*"; female disciple of Matang Rishi

Sharir

Physical body; also *shareer*, *sarir*

Shastra

Book or treatise on a technical or specialized knowledge in a defined area of practice; in early *Vedic* literature, referred to any precept, rule, teaching, ritual instruction or direction

Sheikh Sarwar

Sufi Saint; (1120-1181) from the Punjab; Syed Ahmad Sultan, also known as Sakhi Sarwar; the sheikh whose village shrine was destroyed by Bhai Manj at the instructions of Guru Arjan; His tomb is situated at Nigaha

Shiva

Hindu god; one of the Hindu Trinity with *Brahma* and *Vishnu*; the "Destroyer"; also called *Mahesh*

Shivling

An abstract or an iconic representation of the Hindu deity, *Shiva*

Shudra

Fourth caste (*varna*) of Hindu society; defined as those who serve the other three *varnas*: *brahmins* (priests), *kshatriya* (those with governing functions), *vaishya* (agriculturalists, cattle rearers, and traders); menial workers

Siddhis

Miraculous powers obtained by means of *yogic* practices and granted by *avatars* to keep mankind subjugated to their own *karmas*; eighteen in number, of which the so-called "Eight perfections" are most famous [Their use is forbidden by Saints and they are kept hidden from *satsangis*] Definitions of these eight *siddhis* vary slightly from different sources but, generally, they are: 1. *Aṇimā*: ability to become extremely small or invisible to external eyes; 2. *Mahima*: ability to increase one's body to any size; *Garima*: ability to increase one's weight as one wishes and become immovable; 4. *Laghima*: ability to make ones's body almost weightless and the ablility to enter the body of any creature; 5. *Prāpti*: ability to obtain and create anything by merely wishing it; 6. *Prākāmya*: ability to fulfill the wishes of others; 7. *Iṣiṭva*: ability to attain all glories and lordship over creation; 8. *Vaśitva*: ability to subjugate others and bring them under ones's control [There are an additional ten secondary *siddhis* bringing the total to eighteen] Generally, they are: 1. *Aanūrmimattvam*: being undisturbed by hunger, thirst, and other bodily appetites; 2. *Dūraśravaṇa*: hearing things far away; 3. *Dūradarśanam*: seeing things far away; 4. *Manojavah*: moving the body wherever thought goes through teleportation or astral projection; 5. *Kāmarūpam*: assuming any form desired; 6. *Parakāya praveśanam*: entering the bodies of others; 7. *Svachanda mṛtyuh*: dying when one desires; 8. *Devānām saha krīḍā anudarśanam*: witnessing and participating in the pastimes of the gods; 9 *Yathā saṅkalpa saṁsiddhiḥ*: perfect

accomplishment of one's determination; 10. *Ajñāpratihatā gatiḥ*: orders or commands being unimpeded

Sikandar Lodi

Sultan of Delhi; (? - 1517); considered a great administrator who also expanded the Lodi territory; founded the city of Agra; also known for religious persecution with demonstrated intolerance toward Hindus; installed Persian as official language of accountancy in India; later, became a disciple of Kabir Sahib

Sikanderpur

Village in the Punjab founded by Alexander the Great; site of a sugarcane plantation originally purchased by Sawan Singh Ji where continuing *seva* is done in support of the *ashram*

Sikhs

Lit. Punjabi for "disciple or student"; a general term adopted for followers of the Sikh religion

Simran

Repetition of names or thoughts; in *Sant Mat*, the *simran* of worldly thoughts is controlled through the *Simran* of the Five Charged Names, repeated by an initiate throughout the day and when sitting for meditation as a means of collecting the thought currents at the Third Eye Center; also used as a password of sorts to higher planes and protection from Negative Power influences

Sohang

Lit. "I am That"; refers to the Fourth Plane; a state of consciousness where the soul identifies with God consciousness and is imbued with deep yearning for the Lord; but is, as yet, not completely free of the state of duality

SomAjaib

Term coined by Baba Ram Singh Ji to acknowledge the Supreme Grace of the two great *Sant Mat* Masters — **Som**anath Baba Ji Maharaj and **Ajaib** Singh Ji Maharaj — Who formed and shaped His life on the Path of *Surat Shabd Yoga* and to Whom He gives all credit for the success of His mission and ongoing *Seva*; see also; glossary entries *Somanath Baba Ji* and *Ajaib Singh Ji Maharaj*

Somanath Baba Ji

Param Sant Satguru; (1885-1976); one of Sawan Singh Ji Maharaj's successors; from childhood, he was a *brahmcharya* (celibate) and at a young age he took a vow of *sannyasa* and became a *Nath Panth yogi*; he performed rigorous austerities and mastered *Kundalini Yoga* practices through *pranayamas*, attaining many supernatural powers, but he did not find peace of mind; finally, he came to the feet of Sawan Singh Ji Maharaj and obtained initiation into *Surat Shabd Yoga*; with the Grace of his Master, he became a perfect *Gurumukh* disciple and was entrusted

with spreading the Teachings of *Sant Mat* in the south of India; in 1974, as a *Satguru*, He gave the *Naam Daan* initiation to BabaRam Singh Ji.

Sukhdev Muni

Muni from the *Treta Yuga*; parrot-like appearance; son of Ved Vyas; disciple of King Janak

Surat Shabd Yoga

The means of reconnection with God; lit. "Yoking the Soul or the soul's hearing faculty (*Surat*) to the Sound Current (*Shabd*)"; also provides the power of practical discernment, enabling the attention to rise higher by moving on through the *Nirat's* (power of seeing) absorption in the Inner Light

Swami Shiv Dayal Singh Ji

Param Sant Satguru; (1818-1878); known as Swami Ji Maharaj; credited with founding the Radha Soami Faith and with writing the *Sar Bachan*; *Guru* of Jaimal Singh Ji Maharaj

Tamogun

Attribute or quality of ignorance, delusion, malevolence, inertia; an essence of *Lord Shiva*; one of the three *gunas* with *satogun* and *rajogun*; characteristic of persons who are aggressive and self-indulgent, inclined toward intoxicants and criminal behavior

Tantra

Lit. "Loom, warp, weave", or often simply "Treatise or exposition", and hence, by extension "Principle, continuum, system, doctrine, theory"; "Tantrism, or *tantric* religion" refers only to the traditions which are based on the *tantras*, *samhitas*, and *agamas*; more broadly, *Tantra* refers to a broad range of religious traditions with a "magical" or "occult" orientation

Tapa

Intense spiritual practice, meditation, or austerity done with intense dedication and enthusiasm, often heat-producing; from the Sanskrit word "to heat"; also, *tapasyaa*

Tapasia

Ascetics who perform austerities, penances, and physical mortification

Tapi, Tapasvi

Pratitioner of *tapas*, austerities; an ascetic

Treta Yuga

"Silver Age", the second of the four-*yuga* cycle; introduction of ignorance takes place in this age; lasts 1.296 million years with a human lifespan of up to 10,000 years

Tulsi Sahib

Param Sant Satguru; (1763 - 1843); successor of Ratnagar Rao; *Guru* of Swami Ji Maharaj; from the Peshwa family in Maharashtra in Poona; originally named Shyam Rao (Amrit Rao) and was elder brother of the adopted Baji Rao II; wrote the "*Ghat Ramayana*"

Vaid

An *Ayurvedic* physician

Vaikuntha

Celestial heaven that is the home of *Vishnu*; situated at mount *Meru*

Vaitarani River

A vile frightening river in the afterlife, filled with blood and pus, which is difficult to cross; only sinful souls have to cross and need at least some deeds of merit to be able to do so; good souls do not have to cross it; equivalent to the river Styx

Valmiki

Maharishi; (est. 1st century BC); originally a *dacoit*; meditated for 10,000 years covered by a termite nest; author of the *Ramayana* in Sanskrit; reincarnated as Tulsi Das

Varanasi

Prior name of city of Benaras and Kashi; historical home of Kabir

Varnatmak Naam

Descriptive name; spoken and written names like *mantras*, the words given for *Simran*

Vashisht

One of the *Saptarishis*; spiritual teacher of Rama; author of *Yoga Vashishtha*, as well as *Agni Purana* and *Vishnu Purana*

Vedanta

One of the six orthodox (*āstika*) schools of Indian philosophy; represents the divergent philosophical views that developed on the basis of a common textual connection that is called the *Prasthanatrayi*, a collective term for the Principal *Upanishads*, the *Brahma Sutras*, and the *Bhagavad Gita*; of more than ten schools of *Vedanta* identified by scholars, three schools viz. *Advaita* (nondualism), *Vishishtadvaita* (qualified non-dualism), and *Dvaita* (dualism) are the best known

Vedas

Lit. "Knowledge"; large body of texts originating in the ancient Indian subcontinent; oldest scriptures of Hinduism, also called *śruti* ("what is heard") literature, distinguishing them from other religious texts, which are called *smṛti* ("what is remembered"); considered revelations by orthodox Indian theologians,

as seen by ancient sages after intense meditation; carefully preserved since ancient times; in the Hindu epic the *Mahabharata*, their creation is credited to *Brahma*; the *Vedic* hymns themselves assert that they were skillfully created by *Rishis* (sages); there are four *Vedas*: the *Rigveda*, the *Yajurveda*, the *Samaveda* and the *Atharvaveda*; *each* being subclassified into four major text types: the *Samhitas* (*mantras* and *benedictions*), the *Aranyakas* (text on rituals, ceremonies, sacrifices, and symbolic sacrifices), the *Brahmanas* (commentaries on rituals, ceremonies, and sacrifices), and the *Upanishads* (texts discussing meditation, philosophy and spiritual knowledge); some scholars add a fifth category: the *Upasanas* (worship)

Vihang marg

Lit. "Path of the swan"; descriptive term describing one of four stages of development of the soul in its inner progress related to the speed with which the soul travels via the Sound Current within; [in increasing order, the progress is described as the speed of the ant (*cheenti marg*) from the outer nine doors up to the Eye Center within; the speed of the fish (*meen marg*), from the Eye Center into *Brahm*; the speed of a spider (*makari marg*) from *Par Brahm* up to *Sach Khand*; and finally, the speed of the swan (*vihang marg*) in *Sach Khand*]

Vishnu

Hindu god; one of the Hindu Trinity with *Brahma* and *Shiva*; "Sustainer, Preserver" of lower three worlds; *Kal* in his aspect as preserver

Vyas Muni

Rishi; also Ved Vyasa, (*Treta*, *Dwapar Yugas*); father of *Sukhdev Ji*; credited with writing the *Mahabharata*, the *Puranas*, the *Brahm Sutras* and arranging the *Vedas* in their present form

Wazira

Disciple of Sawan Singh Ji Maharaj; chastised for outward display of inner progress when he had expressed seeing his Master in outer forms of trees and animals; adopted a vow of silence as repentance and was thus called "Moni Wazira"

Yajnas

Various *Vedic* sacrificial rituals performed for different purposes by Hindus

Yoga

Lit. "Joining, uniting"; system of philosophy and meditation with the aim of uniting the individual soul with the Supreme Spirit or Oversoul; most involve deep meditation and concentration of mind

Yogeshwar

A *yogi* who has ascended as high as the Causal Plane

Yogi

An ascetic who has reached *Sahasdal Kamal* on the inner astral plane; generically, a practitioner of *yoga*

Yogjit

From the *Anurag Sagar*, the name by which *Kal* refers to *Achint* (*Gyani*) which was the name of Kabir prior to his incarnation as Sat Sukrit, during a confrontation in which Kabir chastises *Kal* for his mistreatment of souls

Yuga

One of the four Ages of Hindu cosmology (*Sat*, *Dwapar*, *Treta*, *Kali*) that constitutes one cycle of a *Mahayuga*

NOTES

Time relationships

1 Nimish = "Twinkling of the eye" (1/3 second)

18 Nimish = 1 Káshtá (5 1/3 seconds)

30 Kashta = 1 Kala (1 minute, 36 seconds)

30 Kala = 1 Mahurta (48 minutes)

3.75 Mahurtas = 1 Ghadi (180 minutes)

8 Ghadis = 1 Aho-rata (24 hours)

30 Mahurtas = 1 Aho-ratra (24 hours)

30 Aho-ratras = 1 month

12 Months = 1 year

360 Years = 1 divine year

4800 Divine years = 1 Sat Yuga (1.728.000 years)

3600 Divine years = 1 Treta Yuga (1,296,000 years)

2400 Divine years = 1 Dwapar Yuga (864,000 years)

1200 Divine years = 1 Kali Yuga (432,000 years)

16 Original Powers Created By Anaami Purush

1 Kuram (Maha Kal)

2 Gyani (Yogjit)

3 Vivek

4 Kal Niranjan

5 Sehaj

6 Santosh

7 Subhav

8 Anand

9 Kshama

10 Nikam

11 Jal Rangi

12 Achint

13 Prem

14 Deen Dayal

15 Dhirya Rashan

16 Bhog Santapan